FOVRE SERMONS,

Preached by Maſter *Henrie Smith*,

And publiſhed by a more perfect Copie then heretofore.

LONDON
Printed by S. S. for Cutbert Burby. 1602.

The Contents.

1 The Trumpet of the ſoule.
2 The ſinfull mans ſearch.
3 Maries choyce.
4 Noahs drunkenneſſe.
5 A Prayer to be ſaid at all times.
6 Another zealous Praier.

THE TRVMPET OF THE Soule sounding to Iudgement.

By Henrie Smith.

The Text.

Ecclesiastes. 11. Chap. 9. verse.

Reioyce, O young man, in thy youth, and let thy heart be merrie in thy young dayes: follow the wayes of thine owne heart, and the lustes of thine eyes: But remember for all these things thou must come to iudgement.

WHen I should haue preached vnder the crosse, I mused what text to take in hand to please all, and to keepe my selfe out of daunger: and musing, I could not find any text in the Scripture that did not reproue sinne, vnlesse it were in the Apocrypha, which is not of the Scripture: this text bids them that be voluptuous, bee voluptuous still: let them that be vaine glorious, be vaine glorious still: let them that be couetous, be couetous still: let them that bee drunkards, be drunkards still:

ſtill: let them that bee ſwearers, be ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careleſſe prelates, be careleſſe ſtill: let them that be vſurers, be vſurers ſtill: but ſaith Salomon, *Remember thy end, that thou ſhalt be called to iudgement at the laſt for altogether.* This is the counſell of Salomon the wiſeſt then liuing: what a counſell is this for a wiſe man, ſuch a one as was Salomon?

In the beginning of his booke hee ſaith, *All is vanitie*, and in the end he ſaith, *Feare God and keepe his commaundements*, in the 12. Chapter hee ſaith, *Remember thy maker in the dayes of thy youth*: But here he ſaith, *Reioyce, O young man, in thy youth.* Here he ſpeaketh like an Epicure, which ſaith, Eate, drinke, and bee merrie: here he counſels, and heere hee mockes: yet not after the maner of ſcorners, although they deſerued it in ſhewing their fooliſhneſſe, as it is in the firſt of the Prouerbes, *Hee laughed at the wicked in deriſion*, as in the ſecond Pſalme, God ſeeing vs follow our owne wayes. For when he bids vs pray, wee play: and when he bids vs runne, wee ſtand ſtill: and when hee bids vs faſt, wee feaſt, and ſend for vanities to make vs ſport: then he laughes at our deſtruction. Therefore when Salomon giueth a ſharpe reproofe, and maketh you aſhamed in a word, hee ſcoffingly bids you doe it againe, like a Schoolemaſter which beateth his Scholler for playing the truant, he biddeth him play the truant againe. O this is the biterreſt reproofe of all. But leſt any Libertine ſhould miſconſter Salomon, and ſay that he bids vs bee merrie and make much of our ſelues, therefore he ſhutteth it vp with a watchword, and ſetteth a bridle before his lips, and reproueth it as he ſpeaketh it before he goeth any further, and ſaith, *But remember that for all theſe things thou muſt come to iudgement.* But if we will vnderſtand his meaning, hee meaneth when he ſaith, Reioyce, O young man, Repent, O young man, in thy youth; and when he ſaith, Let thy heart cheare thee, Let thy

thy ſinnes grieue thee: for he meaneth otherwiſe then he ſpeaketh: he ſpeaketh like Michai in the booke of Kings the ſecond Chapter, *Goe vp and proſper*, or like as Ezechiel, *Goe vp and ſerue other gods*, or as Saint Iohn ſpeaketh in the Reuelation, *Let them that be wicked, bee wicked ſtill.* But if there were no iudgement day, that were a merrie world: therefore ſaith Salomon, When thou art in thy pleaſures flaunting in the fields, and in thy braue ruffes and amongſt thy louers, with thy ſmiling lookes, thy wanton talke and merrie ieſtes, with thy pleaſant games and loftie lookes; *Remember for all theſe things thou ſhalt come to iudgement.*

Whileſt the theefe ſtealeth, the hempe groweth, and the hooke is couered within the baite: Wee ſit downe to eate, and riſe vp to play, and from play to ſleepe, and a hundred yeeres is counted little enough to ſinne in: but how many ſinnes thou haſt ſet on the ſcore, ſo many kinds of puniſhments ſhall bee prouided for thee. How many yeeres of pleaſure thou haſt taken, ſo many yeeres of paine: how many drammes of delight, ſo many pounds of dolour: when iniquitie hath plaid her part, vengeance leapes vpon the ſtage, the Comedie is ſhort, but the Tragedie is longer: the blacke guard ſhall attend vpon you, you ſhal eate at the table of ſorrow, & the crowne of death ſhall be vpon your heads, many gliſtring faces looking on you, & this is the feare of ſinners: when the diuell hath entiſed them to ſinne, he preſumeth like the old Prophet in the booke of Kings, who when he had entiſed the yong Prophet contrarie to the commaundement of God, to turne home with him and to eate and drinke, he curſed him for his labour, becauſe he diſobeyed the commaundement of the Lord, and ſo a Lyon deuoured him by the way. The fooliſh virgins thinke that their oyle will neuer be ſpent: ſo Dina ſtragled abroad, whileſt ſhe was defloured: what a thing is this to ſay Reioyce, and then Repent? What a blanke to ſay, Take thy pleaſure,

and then thou shalt come to iudgemẽt? It is as if he should say, Steale and be hanged, steale and thou darest, strangle sin in the cradle, for all the wisdome in the world will not help thee else: but thou shalt be in admiration like dreamers which dreame strange things, and knowe not how they come. He saith, *Remember iudgement.* If thou remember alwaies, then thou shalt haue little list to sin: if thou remember this, then thou shalt haue little list to fall downe to the deuill, though hee would giue thee all the world, and the glorie thereof. *Salomon* saith, The weede groweth from a weede to a cockle, from a cockle to a brãble, from a bramble to a brier, from a brier to a thorne. Lying breeds periury, periury breeds haughtines of heart: haughtines of heart breeds contempt: contempt breedes obstinacie, and brings forth much euill. And this is the whole progresse of sin, he groweth frõ a lyer to a theefe, from a theefe to a murtherer, and neuer leaueth vntill he hath searched all the roomes in hell, and yet hee is neuer satisfied, the more hee sinneth, the more hee searcheth to sin: whẽ he hath deceiued, nay he hath not deceiued thee: assoone as hee hath that he desireth, hee hath not that he desireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and so we slit from one sin to another. While I preach, you heare iniquitie ingender within you, and will breake forth as soone as you are gone. So Christ wept, Ierusalem laughed: *Adam* brake one, and wee breake ten, like children which laugh and cry, so, as if we kept a shop of vices, now this sinne, and then that, from one sinne to another.

O remember thy end, saith Salomon, and that thou must come to iudgement.

What shall become of them that haue tryed them most? Bee condemned most. *Reioyce, O young man, in thy youth.*

But if thou marke *Salomon*, hee harpes vpon one string, he doubles it againe and againe, to shew vs things of his owne

owne experience, becauſe wee are ſo forgetfull thereof in our ſelues, like the dreamer, that forgetteth his dreame, and the ſwearer his ſwearing. So wee begge of euery vncleane ſpirit, vntill wee haue bumbaſted our ſelues vp to the throat, filling euery corner of our hearts with al vncleanneſſe, and then we are like the dogge that commeth out of the ſinke, and maketh euery one as foule as himſelfe: therefore ſayth *Salomon*, If any one will learne the way to hell, let him take his pleaſure.

Mee thinke I ſee the dialogue betweene the fleſh and the Spirit: the worſt ſpeaketh firſt, and the fleſh ſayth, Soule, take thine eaſe, eate, drinke, and goe braue, lye ſoft, what elſe ſhould you doe but take your pleaſure? thou knoweſt what a pleaſant fellowe I haue beene vnto thee, thou knoweſt what delight thou haſt had by my meanes: but the ſoule commeth in, burthened with that which hath beene ſpoken before, and ſayth, I pray thee remember iudgement, thou muſt giue account for all theſe things, for vnleſſe you repent, you ſhall ſurely periſh.

No, ſayth the fleſh, talke not of ſuch graue matters, but tell mee of fine matters, of ſoft beddes and pleaſant things, and talke mee of braue paſtimes, Apes, Beares and Puppits, for I tell thee, the forbidden fruite is ſweeteſt of all fruites: for I doe not like of your telling mee of iudgement: but take thou thy iewels, thy inſtrument, and all the ſtrings of vanitie will ſtrike at once, for the fleſh loues to be braue, & tread vpon corks, it cannot tell what faſhion to bee of, and yet to be of the new faſhion,

Reioyce, O yong man, in thy youth.

O this goes braue, for while wickedneſſe hath caſt his rubs, and vengeance caſtes his ſpurres and his foote,

and thus shee reeles, and now she tumbles, and then shee falles: therefore this progresse is ended.

Pleasure is but a putre, riches but a thorne, glorie but a blast, beautie but a flowre, sinne is but an hypocrite, hony in thy mouth, and poyson in thy stomacke: therefore let vs come againe and aske *Salomon* in good sooth, whether hee meaneth in good earnest, when he spake these words: O (saith *Salomon*) *It is the best life in the world, to goe braue, lie soft, and liue merily, if there were no iudgemẽt.* But this iudgement marres al, it is like a dampe that puts out all the light, and like a boxe that marreth all the oyntment: for if this bee true, wee haue spunne a fayre thred, that wee must answere for all, that are not able to answere for one: why, *Salomon* maketh vs fooles, and giueth vs gawdes to play withall: what then, shall wee not reioyce at all? Yes, there is a godly mirth and if wee could hit on it, which is called, Be merry and wise. *Sara* laughed, and was reprooued: *Abraham* laughed, and was not reprooued. And thus much for the first part.

But remember, that for all these things thou shalt come to iudgement.

This verse is as it were a dialogue betwixt the flesh and the spirit, as the two counsellers: the worst is first, and the flesh speaketh proudly, but the spirit comes in burdened with that which hath bene spoken. The flesh goeth laughing and singing to hell: but the spirit casteth rubs in his way, and puts him in minde of iudgement, that for all these things: now ends reioyce, and heere comes in but: if this but were not, we might reioyce still: if young men must for all the sportes of youth, what then shall old men doe, being as they are now? Surely, if *Salomon* liued to see our olde men liue now, as here he sayth of young men, so high as sin rageth, yet vengeance sits aboue it, as high as high Babel. Me thinkes I see a sword hang in the ayre by a twyne thred, and all the

sonnes

ſonnes of men labour to burſt it in ſunder. There is a place in hell where the couetous Iudge ſitteth, the greedie Lawyer, the griping Landlord, the careleſſe Biſhop, the luſty youth, the wanton dames, the theefe, the robbers of the common-wealth, they are puniſhed in this life becauſe they euer ſinne as long as they could, while mercy was offered vnto them: therefore, becauſe they would not be waſhed, they ſhall be drowned. Now put together reioyce and remember: thou haſt learned to be merry, now learne to be wiſe: now therefore turne ouer a new leafe, and take a new leſſon, for now *Salomon* mocketh not as he did before, therefore, a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beauty, a checke to your mucke, a checke to your graues: woe from aboue, woe from belowe, woe vnto all the ſtrings of vanitie: doeſt thou not now maruell that thou hadſt not a feeling of ſinne? for now thou ſeeſt *Salomon* ſaith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* commeth to *Dauid* after *Belzebub*, ſo commeth accuſing conſcience after ſinne. Me thinkes that euerie one ſhould haue a feeling of ſinne, though this day bee like yeſterday, and to morrowe like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkeneſſe: and though God came not to *Adam* vntill the euening, yet he came: although the fire came not vpon Sodome vntill the euening, yet it came: and ſo comes the Iudge, although hee be not yet come, though he haue leaden feete, hee hath iron hands, the arrowe ſtayeth and is not yet fallen, ſo is his wrath: the pitte is digged, the fire kindled, and all things are made readie and prepared againſt that day, onely the finall ſentence is to come, which will not long tarrie.

You may not thinke to be like to the theefe that ſtea-

leth and is not seene: nothing can be hid from him, and the Iudge followeth thee at the heeles: and therefore whatsoeuer thou art, looke about thee, and doe nothing but that thou wouldest doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not be seene: *Gehezie* may not thinke to lye and not be knowne: they that will not come to the banquet, must stand at the doore.

What, doe you thinke that God doth not remember our sinnes which we doe not regard? for while we sin, the score runs on, and the Iudge setteth downe all in the table of remembrance, and his scroule reacheth vp to heauen.

Item, for lending to Vsurie. Item, for racking of rents. Item, for deceyuing thy brethren. Item, for falshood in wares. Item, for starching thy ruffes. Item, for curling thy haire. Item, for paynting thy face. Item, for selling of benefices. Item, for staruing of soules. Item, for playing at cardes. Item, for sleeping in the Church. Item, for prophaning the Sabboth day: with a number more hath God to call to account, for euery one must answere for himselfe. The fornicator, for taking of filthy pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment. The careles Prelate, for murthering so many thousand soules. The Landlord, for getting money from his poore Tenants by racking of his rents: see the rest, all they shall come like a very sheep, when the trumpet shall sound, and the heauen and earth shall come to iudgement against them, when the heauens shall vanish like a scrole, and the earth shall consume like fire, and all the creatures standing against them: the rocks shal cleaue asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaines, Couer vs, fall vpon vs, and hyde vs from the presence of his anger and wrath, whome wee haue not cared for to offend: but they shall not bee couered

and

and hid: but then they ſhall goe the blacke way, to the Snakes and Serpents, to bee tormented of Diuels for euer: O paine vnſpeakable! and yet the more I expreſſe it, the more horrible it is, when you thinke of torment paſsing all tormentes, and yet a torment paſsing all that: yet this torment is greater then them, and paſsing them all.

Imagine you ſee a ſinner going to hell, and his ſumner gape at him, his acquaintance looke at him, the Angels ſhoute at him, and the Saintes laugh at him, and the diuels rayle at him, and many looke him in the face, and they that ſaid they would liue and die with him, forſake him, and leaue him to pay all the ſcores: Then Iudas would reſtore his bribes: Eſau would caſt vp his pottage: Achan would caſt downe his golde, and Gehezi would refuſe his giftes: Nabuchadnezzar would be humbler: Balam would bee faithfull, and the Prodicall ſonne would be tame.

Mee thinkes I ſee Achan running about, Where ſhall I hide my golde that I haue ſtolne, that it might not bee ſeene nor ſtand to appeare for a witneſſe againſt mee?

And Iudas running to the high Prieſts, ſaying, Hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Eſau crying for the bleſsing when it is too late, hauing ſold his birthright for a meſſe of pottage.

Woe, woe, woe, that euer wee were borne. O where is that Diues that would beleeue this, before hee felt the fire in hell, or that would beleeue the pooreſt Lazarus in the world, to bee better then himſelfe, before the dreadfull day come when they cannot helpe it, if they would neuer ſo faine, when repentance is too late? Herod ſhall then wiſh that hee were Iohn Baptiſt. Pharaoh would wiſh that hee were Moſes, and Saul would wiſh that hee had beene Dauid. Nabuchadnezzar,

buchadnezzar, that hee had beene Daniel: Haman to haue beene Mardocheus: Esau would wish to be Iacob, & Balam would wish he might die the death of the righteous: then hee will say, I will giue more then Ezekias: crie more then Esau: fast more then Moses: pray more then Daniel: weepe more then Marie Magdalen: suffer more stripes then Paul: abide more imprisonment then Michai: abide more crueltie then any mortall man would doe, that it might be, *Ite*, Goe yee cursed, might become yeeblessed. Yea, I would giue all the goods in the world, that I might escape this dreadfull day of wrath & iudgement, and that I might not stand amongst the goe. O that I might liue a begger all my life, and a Leaper: O that I might indure all plagues and sores from the top of the head, to the sole of the foote, sustaine all sickneſſe and griefes, that I might escape this iudgement.

The guiltie conscience cannot abide this day. The silly sheepe when shee is taken will not bleate, but you may carrie her and doe what you will with her, and shee will be subiect: but the swine, if shee be once taken, shee will roare and crie, and thinkes shee is neuer taken but to be slaine. So of all things, the guiltie conscience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a general collection made through the whole world, that there might be no iudgement day, then God would be so rich, that the world would go a begging, and bee as a waste wilderneſſe. Then the couetous Iudge would bring foorth his bribes: then the craftie Lawyer would fetch out his bagges: the Vsurer would giue his gaine, and the idle seruant would digge vp his talent againe, and make a double thereof. But all the money in the world wil not serue for one sinne, but the Iudge must answere for his bribes, he that hath money, must answere how he came by it, and iust condemnation must come vpon euerie soule of them: then shall the sinner be euer dying,

ing, and neuer dead, like the Salamander, that is euer in the fire and neuer conſumed.

But if you come there, you may ſay as the Queene of Saba ſaid of King Salomon, I beleeue the report that I heard of thee in mine owne countrie, but the one halfe of thy wiſedome was not told mee. If you came there to ſee what is done, you may ſay, Now I beleeue the report that was told me in mine owne countrie concerning this place, but the one halfe as now I feele, I haue not heard of: now chuſe you whether you will reioyce, or remember: whether you will ſtand amongſt you bleſſed, or amongſt you curſed: whether you will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether you will ſeek the Lord whileſt he may be found, or bee found of him when you would not be ſought, being run into the buſhes with Adam to hide your ſelues: whether you will take your heauen now here, or your hel then there: or through tribulation to enter into the kingdome of God, & thus to take your hell now here, or your heauen then there in the life to come with the bleſſed Saints and Angels, ſo that hereafter you may lead a new life, putting on Ieſus Chriſt and his righteouſneſſe.

FINIS.

THE SINFVLL MANS SEARCH.

Iob. 8. 5. 6. 7.

5 *If thou wilt earely seeke vnto God, and pray vnto the Almightie:*

6 *If thou be pure and vpright: then surely he will awake vnto thee, and make the habitation of thy righteousnesse prosperous.*

7 *And though the beginning be but small: yet thy latter end shall greatly increase.*

IN a sicke and euill affected body (dearly beloued) we vsually see preparatiues ministred, that the maladies may bee made more fit and pliable to receiue wholesome medicines. The like, yea, and greater regard ought wee to haue of our soules, which being not crasie only, or lightly affected with sinne, but sicke euen vnto death, had need to be prepared with threates and exhortations, comforts and consolations, one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection of happie saluation. And for this cause haue I made choyse of this part of Scripture, as of a light to shine vnto vs in darknes, a direction to our steps, and a lanthorne to our pathes, while wee wander through the boystrous waues of this wicked world. The text is plaine, and obiect to euerie mans capacitie, naturally budding vnto

vnto blossomes. The first, containing our dutie which we are to performe towards God. The second, Gods promises, if we performe this dutie.

Our dutie towards God, is implied in these three conditions. First, *If thou wilt early seeke vnto God.* Secondly, *If thou wilt pray vnto the Almightie.* Thirdly, *If thou bee pure and vpright*: so that the whole consisteth on these three poynts: First, what it is that God requireth, namely, a diligent and speedy search, in these words, *If thou wilt seeke early.* Secondly, how thy search is to bee made in prayer, in these words: *If thou wilt pray to the Almighty.* Thirdly, what effect these things ought to worke in vs, a puritie and sinceritie of life, in these words: *If thou be pure and vpright.*

Division.

As our duty towards God consisteth in three poynts: so Gods blessing towards vs, is also threefold answerable to the same. First, for seeking, he promiseth, *he will awake vnto thee.* Secondly, for praying vnto him, *hee will make the habitation of thy righteousnesse prosperous.* Thirdly, for being pure and vpright, *hee will make thy latter end encrease exceedingly*: yea, though thy beginning bee but small.

Concerning the search.

First therefore concerning the search, it is a worke both in desire and labour to be ioyned to God. In the Psalme this standeth for the burden of the song: *They called vpon the Lord in the time of their trouble, and hee deliuered them.* It is but, *Aske and haue, seeke and find, knocke and it shall be opened vnto you*: Saving that here these things are to be regarded, to wit, how, by whom, and when wee must seeke the Lord.

Psal. 107.

Mat. 6.

How? First, faithfully: for if yee haue but as much as *a graine of mustard-seede, and say vnto this mountaine, Remoue, it shall remoue, and nothing shall be impossible vnto you.*

Mat. 17. 20.

Then next, humbly, for it is the humble petition that pearceth the skies, and that shewed the Publican to de-

Eccle. 35.

part

part home to his houſe more iuſtified then the boaſting Phariſie: and they alone that bee humble and meeke, find reſt for their ſoules.

And laſt of all, continually: for we muſt not faynt in well doing, becauſe the reward is not promiſed *to him that doeth, but to him that continueth to doe.* Gal.6. 1.Theſ.6

But we may long ſeeke and neuer finde, except wee ſeeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Sonne ſhall diſcloſe him: he is the way, the truth, and the life, and no man commeth to the Father but by him. There is one God, and one mediator betwixt God and man, the man Chriſt Ieſus.* So that if wee ſinne, we haue an aduocate, Ieſus Chriſt the iuſt, and hee is the propitiation for our ſins: onely let vs ſeeke the Lord while he may be found. 1.Tim.2

And to this end the word *Seeking* is vſed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordained to finiſh their courſe by motions and operation: ſo man, as hee was ordained to a moſt bleſſed and happie end, ſhould attaine thereunto, not by ſloth and idleneſſe, but by an earneſt ſeeking of the ſame.

The kingdome of heauen is like a treaſure, which cannot bee found without ſeeking and digging. It is like the precious pearle, for which the wiſe Marchant was content not onely to ſeeke, but to ſell all that hee had, to buy it. GOD hath placed vs heere in this world as husbandmen, to plowe vp the fallowe of our hearts: as labourers to worke in his vineyard: as trauellers to ſeeke a Countrie: as ſouldiers to fight the battell of the Lord, againſt the fleſh, the world, and the diuell. Mat.13. 14.

And for this purpoſe hath hee propoſed vnto vs an vntilled land, a vineyarde, a triple enemie to fight againſt: that wee might remember, that wee muſt till the ground, if we will reape the fruite: that wee muſt prune the

the vine, if wee will drinke of the grape: that wee must
Pro. 28. fight, if wee will ouercome. *Hee that tilleth the land* (saith the wise man) *shall bee satisfied with bread, but he that followeth idlenesse, shall bee filled with pouertie.* Idlenesse is a moth or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worse actions:
Iude. 1. corrupt trees without fruit, twise dead, and pluckt vp by
Pro. 24. the rootes, engendring in the minde, a loathing of God and godlinesse.

Eschue therefore idlenesse, I beseech you, and by the want ye find in others, learne instructiõs for your selues. Be not forgetful how busie your enemie is, if he find you idle: first, he putteth you in mind of some vanitie: then offereth opportunitie to practise: then hee craueth consent, and if ye graunt him that, he triumpheth by adding practise: he leaueth no meanes vnattempted, whereby he may subuert and bring you to perdition. To one (as to *Enah*)
Gene. 3. he promiseth the knowledge of good and euil. Another he seduceth with lying speaches, as he did *Pharao* the
Exod. 7. 22. King, whom hee deceyued by false Prophets. To the
1. Ki. 13. Iewes he pretended the temple of the Lord. To the hea-
1. Cor. 2. then he shewed vniuersalities and antiquities. And to omit particulars, he leueth no meane vnattempted, wherby he may entangle the soules of the simple, and wrappe them in the snares of death. Fly idlenesse therefore, and seeke vertue, and the way thereof: seeke learning, as for a iewell, make diligent search and inquisition after her: seeke early, and seeke late, in the morning sow thy seed, and in the euening let not thy hand rest: seek him in the day of trouble, and hee will deliuer thee, and thou shalt glorifie him.

Seeke him, there is the commaundement: he will deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commaundement, is rebellion: to distrust the promise, is infidelity: to refuse the condition, is vile ingratitude. Wherefore let

vs ſeeke, and ſeeke earneſtly, with a feruent ſpirit, and humbleneſſe of heart, and let vs perſwade our ſelues, that there is no ſeeking without finding, no opening without knocking.

The ſecond circũſtance to be conſidered in this point, is to whom we muſt ſeeke for theſe things. Our direction is made vnto God, *For euery good and perfect gift is from aboue, deſcending from the father of lights.* And as for many cauſes we are to ſeeke God, and to God alone, ſo eſpecially for theſe foure. *Ia.* 1. 27.

Firſt, becauſe we haue nothing of our ſelues, nor of any other creature, but what ſoeuer we haue, we haue it of God: for what haſt thou that thou haſt not receyued? in him we liue, we moue, and haue our being. Art thou wiſe in thine owne conceyt? O remember, that the wiſedome of the world is fooliſhneſſe with God. O conſider that the naturall man vnderſtandeth not the things of God. Theſe things are hid from the wiſe and prudent, and are reuealed to babes and ſucklings. Alas, what were man if he were once left to himſelfe? A map of miſery, and a ſinke of calamitie. Alas, how were he able to reſiſt the fiery darts of the aduerſary, who continually goeth about like a roaring Lion, ſeeking whom he may deuoure? Here ye may note firſt his malice, for he daily accuſeth vs before the chiefe Iudge of the kings bench: when hee cannot preuayle in this court, but ſeeth his billes of accuſation repelled, then he remoueth the matter to the court of our owne conſciences, where on the one ſide he layeth the bookes of the Law, and ſtatutes made againſt ſin: on the other ſide, the billes of accuſation brought in againſt vs out of the bookes of the Law, alleadging theſe ſtrickt places againſt vs: *The ſoule that ſinneth, ſhall die the death. Curſed is hee that abideth not in euery poynt of the law, to doe it.* On the other ſide, he bringeth in our cõſciences to witneſſe againſt vs, and then inferreth this hard concluſion: *Therefore there is no hope in ſaluation.* *1. Cor. 2. Rom. 1.* *2. Pet. 2. Reue. 2.*

Then if hee ſee that wee appeale from iuſtice to mercy, and ſay, At what time ſoeuer a ſinner repenteth, the Iudge putteth all his wickednesſe out of his remembrance, he dealeth with vs, as craftie worldlings deale in matters of Lawe, who when they ſee their matters paſſe againſt them in higher Courtes, bring downe their caſe into the Countrey, to bee decided by the neyghbours: who, eyther for their ſimplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1 So our aduerſary, though God himſelfe doe diſcharge vs, though our conſcience doeth teſtifie our innocencie: yet hee accuſeth in the third Court before men, where he is bold to powre out his whole venome and poyſon of his malice againſt vs, and to forge what lies, and ſlaunders, and libels he liſt, becauſe he knoweth they ſhall be receyued as true.

2 Thus he accuſed Chriſt Ieſus our bleſſed Lord and Sauiour before Pontius Pilate, and cauſed diuers falſe and vntrue witneſſes to come in againſt him. But if he were malicious onely to wiſh our deſtruction, and not mighty to wreake his malice, we ſhould haue little cauſe to feare: but he is mightie, therefore he is tearmed a hō, the power of darkenes, a great dragon, which drew to the earth, the third part of the ſtars of heauen: that is, with earthly tẽptation to haue ouerthrowne them, which ſeemed to ſhine in the church of God as lamps and ſtarres. O then how eaſie is our ouerthrowe, if the Lord did not holde vs vp, which ſhine not as ſtars in heauen, but creep like wormes on earth?

Luk. 11. *Ephe.* 6. *Reuel.* 12.

3 Yet if he were but malicious and mighty, it were better with vs; but he is fierce, and therefore called a roring Lion, who laying waite for the bloud of the godly, ſtirreth vp bloud-thirſtie perſecutors to make themſelues drunke with the bloud of Saints: as moſt grieuouſly hee did from the time of Iohn Baptiſt, to the raigne of Maxentius,

entius, the space of 294. yeeres, slaying some by the sword, burning other with fire, hanging some on the gallowes, drowning some in riuers, stabbing some with forkes of yron, pressing others vnto death with stones, deuouring many thousads of the tender lambs of Christs flocke.

4 To this malice, might and rage, is added his subtill policy, which he vseth in circumuenting the faithfull, he doth not pitch his tentes in any one place, but walketh about from place to place to spie out his best aduantage, in the night hee soweth tares, and in the day hee hindreth the growth thereof. *Iohn. 1.*

5 He proceedeth after further, and addeth to his policie industrie, hee considereth our natures and dispositions, and to what sinnes wee doe most incline: and thereunto hee applyeth himselfe, sometimes by flattery, sometimes by feare, sometimes by feeding our humours hee subtilly inticeth vs, sometimes by violence hee goeth about to enforce vs, sometime by changing himselfe into an Angell of light, hee endeuoureth to betray our soules into his hands, and in whatsoeuer estate hee findeth vs, hee thereby taketh occasion to lay siege to our soules.

Thus ye see noted in a word, the force of our aduersarie: examine now your selues, whether you haue any thing in your selues, and you shal find nothing but weakneſse and corruption. It is God that giueth strength to the mighty, wisdome to the prudent, and knowledge to the vnderstanding: hee teacheth Dauids hand to fight, and his fingers to battell, he giueth strength to his armes to breake a bow, euen a bow of steele: wherefore let neither the wise man glorie in his wisedome, nor the strong man in his strength: but let him that glorieth, glorie in the Lord. *Psal. 144.*

Secondly, wee are to seeke vnto God alone, because none is so present as he for God, because he is Almighty,

and with his power filleth both heauen and earth, is preſent alwaies with them that feare him, and readie to ſuccour them in diſtreſſe. The Lord is neere to all that cal vpon him in truth, he heareth our gronings and ſighs, and knoweth what things are neceſſarie for vs before we aske.

The third reaſon why we muſt ſeeke vnto God is, none is ſo able to help as he: but of this I ſhall haue particular occaſion to ſpeake when I come to this poynt, *And pray vnto the Almighty.*

The fourth reaſon why we muſt ſeeke Chriſt alone is, becauſe there is none ſo willing to helpe vs as hee. It is a great courage to vs to make ſute, when wee are perſwaded of the willingneſſe of him to whom we make ſute: & I pray ye, who was euer more carefull for our ſaluation, and more watchfull ouer vs than the Lord? who euer put his truſt in him, and was confounded? In this reſpect he is called a Father, becauſe, as the father tendreth his ſon, ſo the Lord doth all thoſe that put their truſt in him. Can there be any more willing to helpe vs than Chriſt, whoſe whole head was ſicke, and whoſe heart was heauie for our ſakes? yea, in whoſe bodie, from the ſole of the foot to the crowne of the head, was nothing but wounds and ſwellings and ſores? but alas, this was nothing to that he ſuffered for our ſakes. Hee was compaſſed about with feares and horrours, till his ſweat was drops of bloud, and his bones bruiſed in the fleſh; he was whipped and ſcourged, and chaſtiſed with ſorrowes, till he cryed out in the bitterneſſe of his ſoule, *O Lord, if it be poſſible, let this cup paſſe from me.* The heauie hand of God was ſo grieuous vpon him, that hee bruiſed his verie bones, and rent his reynes aſunder: he could find no health in his fleſh, but was wounded, yea wounded to the death, euen the moſt bitter death vpon the Croſſe. His tender fingers were nayled to the Croſſe, his face was wrinckled with weeping and wayling, his ſides imbrued and gored

red with his owne bloud, spurting and gushing fresh from his ribbes, the shaddowe of death was vpon his eyes.

O what griefe could be like to this, or what condemnation could be so heauie, sith there was no wickednesse in his hands? sith he was the brightnesse of his father glorie, and the Sunne of righteousnesse that shined in the world, as to see his dayes at an end, to see such throbbing sighs and carefull thoughts without cause of his, so deeply ingrauen in the tables of his brest? But was this all? No, my brethren, sith his excellencie was such aboue all creatures, that the world was not worthie to giue him breath, it was a greater griefe vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproches, how could it but shake his bones out of ioynt, and make his heart melt in the middest of his bowels? who was euer so full of woe, and brought so lowe into the dust of death? vpon whom did the malice of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of griefe in comparison of the rest: behold therefore (if your wearie eyes will suffer you to behold) the depth of all miseries yet behinde: the sinne that hee hated, hee must take vpon his owne bodie, and beare the wrath of his Father powred out against it. This is the fulnes of all paynes that compassed him round about, which no tongue is able to vtter, or heart cõceyue: the anger of the father burned in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaynes of eternall death: it crucified him, and threwe him downe into the bottomelesse pit of calamity, and made his soule by weeping and wayling to melt into these bitter teares trickling from his eies: *O God my God, why hast thou forsaken me?*

O that my head were a well of waters, and a foun-

tayne of teares, that I might weepe day and night at the remembrance hereof: but leſt I linger too long about one flowre, while I haue many to gather, I will conclude this poynt thus in a word:

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine any to bee more willing to helpe vs then hee: nay, he is more ready to heare our prayers, than wee to offer them vnto him, inſomuch as he complayneth by the Prophet Eſay: *I haue beene found of them which ſought mee not: all the day long haue I ſtretched out my hand vnto a rebellious people which walked in a way that was not good, euen after their owne imaginations.* And vnto Ieruſalem hee ſayth, *O Ieruſalem, Ieruſalem, how often would I haue gathered thee together, as the hen gathereth her chickens, but ye would not!*

Eſay. 65.

Mat. 25.

Wherefore to ende this poynt: Seeke for knowledge, as for a treaſure, and for wiſedome, as for the wedge of gold of Ophir. No mention ſhall bee made in compariſon of it, of Coral, Gabiſh, or that precious Onix: *For wiſedome is more precious then pearles.* But aboue all things, ſeeke it where it may bee found: and where is the place of vnderſtanding? Surely, man knoweth not the path thereof. The deepe ſaith, It is not in mee: the ſea ſayth, It is not in mee: death and deſtruction ſay, We haue heard the fame thereof with our eares: all creatures ſay, It is not with vs: but God vnderſtãdeth the way thereof: and vnto man hee ſaith, *The feare of the Lord is the beginning of wiſedome, and to depart from euill, is vnderſtanding.*

Iob. 28.

Pro. 9.

The third circumſtance is, when we muſt ſeeke vnto God: and holy Dauid anſwereth, *Early, euen in a time when hee may bee found.* Let vs redeeme the day, which wee haue foreſlowed ſo many dayes, wherein wee haue ſo long hardened our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day

Pſal. 32.

of

of newneſſe of life, as it is the firſt day of the newe yeere: let euen this moment be the laſt of a ſinfull life, and the firſt day to godlineſſe. And as the wiſe man ſaith, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for ſuddenly ſhall the Lords wrath breake, & in thy ſecuritie thou ſhalt bee deſtroyed, and ſhalt periſh in the time of vengeance.* Eccle. 5.

Art thou a Magiſtrate, placed in high roome and authoritie, and ſeated in the throne of dignitie? Then vſe not this thy might to wrong and oppreſsion, grinde not the face of the poore, ſwell not with pride, deſpiſing his lowe eſtate: *Sell not thy righteouſneſſe for ſilver, preferring the marchants of Babylon, before the Citizens of Ieruſalem.* Amos. 8.

Art thou a priuate labouring man? *Doe thy dutie truly, bee ſubiect, and liue in dread to diſpleaſe the good magiſtrate.* 1. Pet. 3.

Art thou olde, and haſt conſumed the flowre of thy youth in wantonneſſe? Breake off thy courſe, and frame thy ſelfe to ſobrietie: giue the water no paſſage, no not a little: for if it haue neuer ſo little iſſue, it will ouerflowe thee: and if thou do ſlacke the reynes neuer ſo little, thy ſinnes will carry thee (like a wild horſe) thorow brambles and buſhes, and will leaue no ſoundnes in thy fleſh: worke this reformation in thy ſelf betimes, euen to day, euen this firſt day of the new yeere: *If you will heare my voyce, harden not your hearts.*

Art thou young, and doeſt begin to flouriſh like the young palme tree? O conſider, that the onely way to retayne the bloſſomes of thy beauty, and to keepe thy flowre from withering, and thy leafe from fading away, is to ſeeke early vnto God, and to apply thy mind to vnderſtanding, to preuent the morning watches, and to giue thy body to bee moyſtened of the morning dewe! For beſide the good houres that are well imployed in ſome good ſtudie and holie exerciſe, earely riſing

bringeth health to thy body, and increaseth the number of thy dayes.

Seeke therefore, and seeke early, consecrate your selues Nazarites vnto the Lord, touch no vncleane thing,
Ec. 12. giue no prouocation to the flesh, *Strive with the Cocke in watchfullnesse, and rise with the chirping of the birds: sacrifice your body a sweete smelling sacrifice vnto the Lord. This sacrifice is like a sacrifice of fine flowre: it is like the fat taken from the peace offring: yea, it is better then any sacrifice, it is*
Ec. 32. *like the flowre of roses in the spring of the yeere, and as the lil-*
47. 50. *lies in the springs of water, and as the branches of frankincense in the time of Summer*: and as a vessell of massie golde beset with rich precious stones, as a fayre Oliue that is fruictull, and as the tree that groweth vp to the clowdes.

Hauing spoken of the Search, it followeth that I speake of the maner howe it is to bee made. In prayer, by these wordes, *If thou pray vnto the Almightie.*

I shewed you before, the force of our aduersarie, receyue now a shield against his force, euen the shield of prayer. Hee is not to be resisted by ringing of an hallowed bell, nor by sprinkling of holy water, nor by the relikes of Saints, nor by our owne workes and merits, for these are weapons of his owne making, but by an earnest seeking to God, which search and seeking must be made by prayer, against which, his poysoned venome taketh no effect.

—It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations: for all the Prophets doe witnesse, that whatsoeuer wee aske in
Mat. 2. prayer, if we beleeue, we shall receyue it. It is his rage and furie that should terrifie vs; nay, that prayer that strengthened Sampson to rent a yong lion, as one should haue rent a kid, hauing nothing in his hand, shall smite and shut vp the mouth of this Lion. As for his policie,

and

and walking vp and down, ſeeking to deuoure vs, it cannot preuaile; *For the prayer of the faithfull ſhall ſaue them,* and the Lord ſhall raiſe them vp, and if they haue committed ſinne, it ſhall be forgiuen them, and after this conflict ended, they ſhall triumph for euer with Ieſus Chriſt our Sauiour. But in any caſe ſee you vnite to your prayer knowledge, that you be not ſeduced to offer your petitions to ſtrange gods, as Saints, ſtockes or ſtones. Then conſent that we aske onely in the name of Chriſt Ieſus, not for any deſert of our owne: for whoſoeuer beleeueth in Chriſt, ſhall haue remiſsion of ſinnes, he ſhall not periſh, but haue life euerlaſting, hee ſhall not come into iudgement, but ſhall paſſe from death to life. Laſtly, a confidence, which is a certaine perſwaſion of Gods mercie towards vs: this is that prayer, of which the Lambe teſtifieth, *That whatſoeuer we aske by prayer, it ſhall bee giuen vs by God the father.* A thing (dearely beloued) ſo precious, that nothing is more accepted in heauen, nothing more gratefull to God: a ſeruice commaunded of God himſelf, taught by Chriſt our Sauiour, and frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Iames. 5. 15.

Iohn. 16.

Act. 15. 10.

Haſt thou not heard how the Sunne ſtood ſtill in the firmament, and was not ſuffered to run his courſe? Ioſua and Ezechias praied, and the Sunne ſtood ſtill. Haſt thou not heard of the ſtopping of the Lyons mouthes? Daniel praied, and his praier ſtopped the Lyons greedie and deuouring throates. Haſt thou not heard of the diuiding of the red ſea? The Iſraelites praied, & the waters of Iordan were dried vp: yea, the Iſraelites praied, and the waters ſtood about them like to a wal. Haſt thou not heard how the fierie furnace loſt his heate? The three children prayed, and the fire loſt his heate. Haſt thou not heard how the heauens were opened and ſhut? Elias praied, and the heauens were ſhut vp three yeares: Elias prayed, and the clouds powred downe rayne from heauen.

Ioſh. 6. 2. King. 20. Dan. 6. Exod. 14. Dan. 3. 1. King. 8.

O ſure fortreſſe, more forcible then any engine, and ſtronger then the gates of hell, & to conclude, the ſumme and ſubſtance of all in few words: the onely thing whereby mortall men haue the clouds and the ſtarres, and the Angels, and all the powers of heauen at commaundement. For as Deborah ſung in her ſong: They fought from heauen, euen the ſtarres in their courſes fought againſt Siſera: for all creatures haue beene ſubiect to the prayers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord againſt the mightie. Prayer hath euer beene the cogniſance, and the victorie, and the triumph of the faithful: for as the ſoule giueth life to the bodie, ſo prayer giueth life to the ſoule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and ſo inſtill your minds, that my words might be prickes to your conſciences, and thereby giue you occaſion to pray often. It is a wonderfull matter to be able to perſwade men: but if prayer bee able to perſwade the liuing God, O how great is the force therof! it goeth thorow the clouds, and ceaſeth not till it come neere, and will not depart till the moſt high haue reſpect thereunto. O that you would therefore pray often, and learne of Chriſt (the moſt abſolute paterne of our life) to pray continually. Hee prayed in his baptiſme, in the wilderneſſe, in preaching, in working of miracles, in his paſſion, on the mount, in the garden, in his laſt ſupper, in commending his ſpirit to God at all times, and in all places, that he might leaue vnto vs an example of the ſame. It followeth. *And pray to the Almightie,* To thoſe three former reaſons which I brought, why we muſt ſeeke and pray to GOD alone, I added this as a fourth: becauſe there is none ſo able to helpe vs as the Lord. He that truſteth in the Lord, ſhall bee as mount Sion. If God bee on our ſide, who can be againſt vs? It is God that iuſtifieth, who condemneth? The Lord deſtroyeth the counſell of the heathen, he maketh their deuices to bee of no effect.

Luke. 6.
Iohn. 11.
Mat. 26.
Iohn. 18.
Luk. 22.
Luk. 23.
Mat. 19.
Pſal. 40.
Rom. 8.
2. Tim. 4.

Chriſt

Chriſt is the Angell of great counſell, wiſedome, and vnderſtanding, and there is no deuice againſt the Lord. The world notwithſtanding is come to that frame, that euerie man hath got him a ſtrange kind of beliefe. Some beleeue not the Law, but the Prophets: ſome bee perſwaded in the ſupremacie, but not in the Sacrament: ſome in freewill, but not in merite: ſome in inuocation on Saints, but not in Purgatorie: ſome in pilgrimages and pardons, but not in Images: ſome like the doctrine well inough, but not the Preachers: the moſt beleeue little, yet many beleeue ſomewhat, few beleeue all: therfore to deale plainely, becauſe plaine dealing is beſt, you muſt not beleeue by the halfes: I meane, you muſt not repoſe ſome truſt in GOD, and ſome in Saints, but all in the Lord. *The gods of the Gentiles they haue mouthes and ſpeake not, eyes and ſee not, eares and heare not*: then what can be looked for at their hands? But the Lord is ſtrong and mightie, a mercifull God: and therefore through the Scriptures, hee is called a Roſke, a Fortreſſe, a ſtrong Tower, a Shield, a horne of ſaluation, a refuge, the Lord of hoſtes, with other ſuch like appellations, that we might be aſſured, that our helpe & deliuerance commeth from the Lord.

Pſal.83.
Eſay.9.
Pro.2.
Pſ.105.
Pſal.18.

Putteſt thou any truſt in man, whoſe breath is in his noſtrils? Curſed is he that maketh man his ſtrength, and fleſh his arme. Surely Pharao, and all Princes are a broken ſtaffe, on which if a man leane, it will ſtrike into his hand & pierce it, & lay him groueling in the duſt: *It is better therefore to truſt in the Lord, than to put any confidence in Princes.* Thinkeſt thou, that Angels, or Saints, or Images can helpe thee? O fooliſh and impious pietie, to attribute more vnto the Angels, than they dare arrogate vnto themſelues. The Angell in the Reuelation forbiddeth Iohn to worſhip him. As for the image, wee read, that to turne the glorie of the incorruptible God, into the ſimilitude of a corruptible creature, is Idolatrie.

Iere.67.
1.King.16.
Pſal.18.
Reue.19.
Rom.1.

Well

Deut. 27. Well may I then affirme with Moses, *Cursed be the image and the image-maker.* The conclusion therefore of this poynt, is this, that wee seeke the Lord and his strength euermore, that we pray vnto God in humilitie and sinceritie, and in full assurance of faith continually, who without end is to be sought, because without end hee is to be beloued.

The third thing contayned in our dutie is, what effect this seeking and praying ought to worke in vs, comprehended in these words: *If thou be pure and vpright*: if the cloudes be full, they wil powre forth rayne vpo the earth: and vnpossible it is, that a man that seeketh after God, & prayeth vnto the Almighty, should not bring forth the fruites of a godly life, for if the tree be good, the fruites cannot bee bad: and if the head of the water be pure, it will send forth pure waters into the cesternes. Wherefore as good motions are stirred vp by prayer, so must they bee fostered by practise of life, according to that
1. Thes. 8 of the Apostle: *Quench not the Spirit, nor grieue the holy one of God, by whome yee are sealed to the day of redemption.*

Ephes. 4. He quencheth, dearly beloued, the spirit, which being once lightned with the sparkles of faith, and felt Gods motions in his heart, doth neglect to increase the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomit, and with the Sow that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almightie, bee pure and vpright in conuersation, flie from sinne as from a Serpent; for if thou come neere, it wil bite thee. The teeth thereof are as the teeth of a Lyon, to slay the soules of men, & all iniquitie is as a two edged sword, the wounds that it giues cannot bee healed. I dare not stand as I would vpon these points, fearing tediousnesse: wherefore let this suffice for the former general part, concerning the dutie we owe vnto God.

Now

Now Gods promises for the performance heereof, yeeld vnto vs most plentifull matter of doctrine and consolation. First, of his iustice, that as he will suffer no sinne vnpunished: so he will leaue no good worke vnrewarded, but giueth to euerie seuerall action his seuerall hire, and iust recompence of reward. Shall the howre come, in which all that are in their graues, shall heare a voice, and come forth, they that haue done well, to the resurrection of life, they that haue done euil, to the resurrection of condemnation? Shall the Lord search Ierusalem with Lanthornes? Shall all foule corners bee swept, and all pleites and wrinckles bee vnfolded? Shall the Sea, graue, death, and hel, giue vp all that is in them? And shal all the dead (both great and small) stand before God, when the books are opened? And shall euerie man haue praise of God according vnto his deseruing? Shall wee then discerne betweene the vessels of honour & of wrath, betwene sheepe and Goates, the iust and vniust? Finally, shall there be an infallible generall, and incorrupt iudgement, wherein the booke of all our offences shall bee laid wide open? Now God be mercifull vnto vs; be fauourable, O Lord, bee fauourable. But to proceede, it is thy nature, O Lord, to gather vp the wheate, and burne the tares, to cut downe all fruitlesse trees, and cast them into the fire, yea, into a fierie furnace, that neuer shall bee quenched, into an vtter darknesse, where is weeping, wailing & gnashing of teeth; then be fauourable, O Lord, be fauourable. 1. Thes. 5. Ephe. 4.

Doth not the Lord spare Dauid, a king and a Prophet, for murther? Doth hee not spare the Sichemites for adulterie? Nor Absalom for treason? Nor Saul for tyrannie? Nor Eli for negligence? nor Achab, Ieroboam, nor Iezabel for crueltie? Nor Herod, Nabuchadnezzar, and Lucifer for pride? nor Pharaoh for incredulitie? Then be fauourable, O Lord, be fauourable to vs, in whome almost euerie one of these sinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did he

he burne Sodome for her villanie? Did hee caſt Adam and Eue out of Paradiſe, for eating of the forbidden fruite? Did hee ſtone a poore wretch to death, for gathering chips on the Sabboth day? Then bee fauourable O Lord, bee fauourable vnto vs. But dooth not the Lord ſpare the Cedar tree for his height? Nor the Oke for his ſtrength? Nor the Poplar for his ſmoothneſſe? Nor the Lawrel for his greenneſſe? No verily, from the Cedar that is in Lybanon, euen to the Hyſop that groweth out of the wall, yea, euerie one that bringeth not foorth good fruite, is hewne downe and caſt into the fire: it is a righteous thing with God, to render vengeance to thoſe that diſobey him, and to deſtroy ſuch as haue forſaken the law by euerlaſting perdition.

Reue. 1. 7
2. Cor. 5.

Behold, the Lord ſhall come in the great and latter day of iudgement, when none ſhall eſcape his iudgement ſeate, with clouds ſhall hee come, and euerie eye ſhall ſee him, euen they which pierced him thorow, ſhal alſo waile before him, being ſummoned all to appeare moſt fearefully before his imperiall throne of maieſtie: then be fauourable O Lord, be fauorable. Alas, with what eyes ſhal we miſerable ſinners behold him, ſo gloriouſly ſitting in his royall kingdome, with all his mightie and holy Angels, & whole number of Saints ſounding with the voice of the Archangell, and trumpet of God, cauſing the heauens to paſſe away with a noyſe, & the elements to melt like waxe, and the earth to burne with the workes thereof? Yea, with what eyes ſhall we behold him, when wee ſee the Sunne darkned, the Moone eclipſed, and the ſtars fall downe from heauen? But alas, when he taketh the furbiſhed blade into his hand, when hee is readie to throw the fierie thunderbolts of his wrath, when he ſummoneth before him the worme that neuer dieth, the fire that neuer ſhall be quenched, to reuenge vpon the wicked, into what a plight are they then driuen? Then leaue they off, Be fauourable O Lord, be fauourable; and ſay to the hils,

O

O yee mountaines, come and couer vs, O yee waters, come and ouerwhelme vs: woe, woe, woe, how great is this darkneſſe? The godly on the other ſide are bathed in ſuch ſtreames of bliſſe, and aduanced to ſuch happineſſe, as neither tongue can vtter, nor heart conceiue.

The ſecond thing we haue to note in his promiſes, is his mercy, which exceedeth all his workes. For God, though he haue giuen a curſe of the law againſt ſinners, yet ſeeing Chriſt for the penitent hath borne the curſe, whereby his iuſtice is not impared, he is cõtent to accept our weaknes as our ſtrength, to recõpence our imperfection with reward of greateſt perfection, and that which we can performe but in ſmall part, he is content to accept as whole, not for any deſert of ours, but in ſatisfaction of his ſõne, who payd with the ſeale of his owne bloud, the ranſome for our ſinnes, hee hath cancelled the hand-writing that was againſt vs. Wherefore wee are to pray vnto God, that whenſoeuer our ſinnes ſhall come in queſtion before him, that he would looke vpon Chriſt Ieſus the true looking-glaſſe, in whom hee ſhall finde vs moſt pure and innocent, and to ſhine moſt clearely in the righteouſnes which hee had giuen vs by faith: ſo that we appeare not in our owne righteouſneſſe, but in the righteouſneſſe of the Lambe, who hauing taken away the ſinnes of the world, and hauing made vs as white as ſnowe, though wee were as red as crimſon, ſayth, hee will be mercifull to our iniquities, and will remember our ſinnes no more. Of him do all the Prophets beare witneſſe, that through his name all that beleeue ſhall receiue remiſsion of their ſinnes. Againe, Drinke ye all of this, for this is my bloud which is ſhed for the remiſsion of ſins. Chriſt gaue himſelfe for our ſinnes, that hee might deliuer vs from the curſe of the lawe, euen according to the will of the father. Chriſt bare our ſinnes in his owne body on the tree, that we being deliuered from ſin, might liue in righteouſnes, by whoſe ſtripes we are healed, for we were as ſheep

going

going aſtray, but are now returned to the ſhepheard and biſhop of our ſoules. It is no more but beleeue, and be ſaued: beleeue, and receiue remiſsion: beleeue, and lay off thine owne righteouſneſſe, and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted lambe.

Dauid was young, and after was old, yet in all his dayes he neuer ſaw the righteous forſaken. Somtimes he ſcourgeth his children, but like a louing father hee layeth no more vpon them then they are able to beare, for hee afflicteth them for his owne iuſtice, becauſe they are ſinners: for his wiſedome, to exerciſe their faith: for his mercie, to cauſe them to repent: but this is the end of all, hee helpeth them in their diſtreſſes, hee reuengeth himſelfe vpon his enemies, and giueth to his people reſt and quietneſſe. O that wee would therefore praiſe the Lord, and forget not al other his ſingular benefits: O that we would confeſſe, that his mercie endureth for euer.

The third thing to note in his promiſes, is his bountifull kindneſſe, in requiring ſo ſmall a thing, with ſo great and liberall bleſsings: and bindeth himſelfe by obligation (as it were) that as ſure as we performe the one, ſo hee will not faile to accompliſh the other.

The fourth, is his patience and long ſuffering, which is not ſlackneſſe, as ſome men account ſlackneſſe: but is patience, becauſe willingly hee would haue no man to periſh, but gladly would haue all men to come to repentance. He is content to ſtay our leaſure, till we ſeeke and pray vnto him: and neuer ſmiteth, till there be no hope of redreſſe.

The fift, is his loue, in that he is content to ſtirre vs vp to holy exerciſes, and puritie of life, and to allure vs with faire promiſes of aide, and proſperous increaſe of all his bleſsings in this world. The particular examination of theſe bleſsings would require a larger diſcourſe, then (fearing tedioufneſſe) I dare preſume to trouble you withall: wherefore a word of each, and ſo I end.

Touching

Touching the first, where it is said, *God will awake vp vnto thee*, it is a greater benefit then the words import: for it signifieth, not onely that he will heare thee, but that he will also doe what thou desirest, and satisfie thy request. As long as the sinner sleepeth, the Lord is said to be asleepe: but as soone as the sinner awaketh from sinne, God will arise (saith Dauid) and his enemies shall be scattered, and they that hate him, shall flie before him: as the smoake vanisheth before the wind, and as the waxe melteth before the fire, euen so shall the wicked perish at the presence of God. Wherefore as Paul exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light*: awake vnto God, and God wil awake vnto thee, and Christ, euen the sonne of God, the bright morning starre, shall giue thee the light of life. *Psal.* 78. *Ephes.* 5.

In the second, hee promiseth aboundance of worldly blessings, in recompence of prayer, for it is said, *Hee will make the habitations of thy righteousnesse prosperous*, that is, the Lord will make peace within thy wals, and prosperitie within thy palaces: he will commaund his blessings to be with thee in thy storehouse, and in all thou settest thy hand vnto: hee will open vnto thee his good treasures, euen the heauens to giue raine on thy land in due season. Thou shalt lay vp gold, as the dust, and the gold of Ophir as the flint of the ryuer: thou shalt wash thy pathes with butter, and thy rockes shall powre out riuers of oyle: thou shalt call saluation thy wall, & praise shal be in thy gates. Lo, thus shall the man be blessed that feareth God. *Reue.* 22. 2. *Psal.* 1. 12. *Prou.* 28 *Iob.* 22. *Psal.* 128

Lastly, *for being pure and vpright*, he will make thy latter end greatly increase, and that thou maiest the lesse mistrust his promise, he will doe it, though thy beginning be but small.

Here (brethren) yee see what a sea of matter is offered me, whereunto if I would commit my selfe, I might discourse vnto you, what strãge euents (by Gods prouidẽce)

haue hapned in the world, what great Kings and potentates haue bene plucked downe from their thrones, and what contemptible persons in the eye of the world, haue bin aduanced to their roomes. How Mardocheus a stranger was exalted into Hamans place: how Ioseph and Daniel, the one a bond-man in Egypt, the other a captiue in Babylon, were made Princes in those kingdomes. But because I will not ouermuch transgresse the bondes of modesty, or hold you longer than in this place I haue bin accustomed, only remember what the Prophet saith; *He raiseth the needy out of the dust, and lifteth the poore out of the mire, that he might set him with the princes, euen with the princes of the world.*

Hest. 8. Gen. 30. Dan. 6.

Psal. 113

Remember the example of Dauid, whom the Lorde chose and tooke from the Ewes great with yong, that he might feed his people in Iacob, & his inheritance in Israel. Remēber the example of Iob, how the Lord turned the captiuitie of Iob, as the riuers in the south, how he blessed the last daies of Iob more than the first, how he gaue him sheep and camels, and oxen, and the asses, in more abundāce than he had before, how he increased him with sons and daughters, euen to the fourth generation, so that hee died being old and full of daies. Remember euen our owne estate, for whom the Lord hath done great things already: as created vs, and redeemed vs, & sanctified vs, and not long since deliuered vs from the gaping iawes of those that sought to sucke our bloud. Vpon some he hath bestowed humilitie, whereby their mindes are adorned with vertue: honor vpō others, whereby their persons are inuested with maiesty: vpon others comlines, whereby the other two are graced: vpon others orchards, which they planted not, or at least vnto which they gaue no increase: vpon others increase of vertuous children, whereby their posteritie is preserued: vpon others, the free passage of his word, which a long time had bin obscured by ignorance, the mother of deuotiō, as the shauelings call it, but vnder a scep-

Psal. 78

Iob. 42.

Psa. 126

Psal. 41.

a stepdame of destruction, as we perceiue it: & though he bestowe but some one or two of his blessings vpon vs, yet how much are we bound for these blessings, to sing praise & honor, & glory, vnto him that sitteth vpon the throne, & vnto the Lambe for euer! But vpon whom he hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to reioyce in God their Sauiour! Examine then your owne consciences I beseech you, whether God hath bestowed al these blessings vpon you or no: and if he haue, O what great cause haue you to come before his face with praise, to sing lowd vnto him with Psalmes, to worship & to fal down before him, to giue vnto the Lord the glory of his name, to bring an offering of thanksgiuing, and to enter into his courts with praise! And yet who knoweth whether the Lord hath greater blessings for you in store? ye may be sure he will pull downe the mightie from their seate, and exalt the humble and meeke. Surely the Lord doth vse vertue as a meane to bring vs to honor, and whosoeuer you shal see endued with the vertues of this text, I meane, with seeking vnto God, with praier and puritie of life, ye may be sure there is a blessing reserued for him of the Lord, yea, such a blessing, as though his beginning be but smal, yet his larter end shall greatly increase. *Psal. 99.* *Psal. 96.*

God increase the loue of these things in our hearts, & make vs worthy of Christs blessings, which he hath plentifully in store for vs: that after he hath heaped temporal blessings vpon vs, hee would giue vs the blessing of all blessings, euen the life of the world to come.

FINIS.

Maries Choyce.

Luke. 10. 38. 39. &c.

38 *Now it came to passe as they went, that he entered into a certaine towne, and a certaine woman named Martha, receiued him into her house.*

39 *And shee had a sister called Marie, which also sate at Iesus feete, and heard his preaching.*

40 *But Martha was cumbred about much seruing, and came to him and said, Master, doest thou not care, that my sister hath left mee to serue alone? Bid her therefore that shee helpe me.*

41 *And Iesus answered, and said vnto her, Martha, Martha, thou carest and art troubled about many things.*

42 *But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.*

AS Christ had shewed himselfe louing vnto Lazarus and his sisters, in raysing him from the death of the bodie, and then from the death of the soule: so doe they here shew their thankfull minds to Christ againe, the one by receiuing him into her house, and the other by entertayning him into her heart. As he was GOD, he was receiued of Marie: as hee was man, hee was receiued of Martha. They both desired to entertaine our Sauiour, as Iacob and Esau desired to please their aged Father: but Marie made choyse of the *Iohn. 11.* *Gen. 27.*

better part, and was preferred before her sister, as Iacob sped soonest of most daynty venison, and preuented his brother of the blessing. And although the care of Martha in entertayning of Christ be not to be misliked, yet Maries diligence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with Marie to studie in the word, and first to seeke the kingdome
Mat.6. of GOD, than with Martha to labour in the world,
35. and to neglect that heauenly kingdome. And yet notwithstanding, such is the corruption of this rustie age, that our greatest care is to prouide for this present life, as the Rich man, Luke 12. that inlarged his barnes wherein to put his store for many yeeres: but we neuer or very late remember to prouide for the life to come, like that other Rich man, Luke 16. that neuer thought of heauen, till hee was tormented in the flames of hell.

In the 11. of Iohn, Christ is said to loue the whole familie, and here hee is said to come vnto them. For whom he loueth he cannot choose but visite, like the
Iob.2. friendes of Iob that came to comfort him in his great aduersitie: yea, and the greater loue hee beareth vnto any, the oftner he will resort vnto them, yea, hee will come and dwell with them, Iohn 14.23. Like Iacob
Gen.47. that came downe into Egypt, to his beloued sonne Ioseph, and dwelt in Goshen. But Christ is yet more kind
Gen.45. then Iacob was, for he came not till he was sent for with horses and Chariots: but Christ came of his owne accord to this beloued familie.

Thus doth he alwaies preuent vs with his blessings: before he was desired, he came into the world, he called his Apostles before they came to him, and before hee was requested, he came vnto this noble house. O happie house that entertained such a ghest! but thrice happie inhabitants to whom such a ghest would vouchsafe to come! When hee came to the swinish Gadarens,

they

they desired him to depart out of their coastes, preferring their swine aboue their Sauiour: but this godly familie receiued him into their house, preferring their God before their golde, and the health of their soules before their worldly wealth. They receiued him into their house, who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainly be rewarded at the dreadfull day: for with this and such like workes of mercy, the Lord shall answere the sentence of iudgement, which is to be denounced against the wicked, that neuer exercised those workes of mercie. *Luke* 8. *Matth.* 8 19.

Let vs learne by their example to be harborous, and giuen to hospitalitie, which is so often commended vnto vs in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, Abraham and Lot, entertayned Angels in the habite of strangers: so wee may daily entertaine Christ Iesus in the habite of a poore man, of a blind man, of a lame man; and whatsoeuer is done vnto any of these that are his members, he accounteth and accepteth as done vnto himselfe. *Gen.* 18. *Gen.* 19.

Now as the vertue of hospitalitie is commendable in all sorts of men: so is it more especially commended to the Ministers, who are expresly commaunded by the Apostle among other things, to be giuen to hospitalitie. Vnto the Leuites in the time of the lawe, the Lord appointed cities of refuge, to signifie that the Ministers house should be the poore mans harbour, and his store their treasurie: but the true Ministers of our daies haue no cities of refuge for others, for they haue none for themselues: they haue not wherewith to relieue the wants of others, for they haue not to relieue their owne. *1. Tim.* 3. 2. *Num.* 35

When Martha had thus entertained Christ as hee was man, into her house, Marie began to entertaine him as he was GOD, into her heart, she sate at his feete to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach and instruct

the family, and in stead of bodily foode, which they bestowed vpon him, to giue vnto them the foode of the soule. Thus doth hee alwayes shew himselfe a thankfull gheſt, into what house soeuer he entreth, hee leaueth better things behind him then he findeth, he loues not to be
Luk. 15. in Zachees debt for his dinner, for in stead thereof hee bringeth saluation to his house, neither doth he leaue his supper vnpaid for here, for in stead thereof he bestoweth vpon them an heauenly Sermon. This should be the exercise of faithful Ministers, when they are inuited to great
Mat. 5. 13. feasts, that as they are called the salt of the earth, which serueth to season the meates, to make them sauorie, and preserue them from putrifaction, so they should season the table talke with some godly conference, to minister grace vnto the hearers, Ephe. 4. 29.

These sisters were godly women, and both earnest fauorers of Iesus Christ, and yet in the maner of their deuotion there is such difference, that the worldly affection of the one, may in some sort be misliked, in respect of the godly exercise & practise of the other: Martha is sore incumbred with much seruing, where a litle seruice had bin sufficient, but Mary is attentiue to heare the word of God which neuer can be heard sufficiently.

Mat. 5. Luk. 4. Iohn. 8. Marie sitteth to heare the word, as Christ vsed to sit when hee preached the word, to shew that the word is to be preached and heard with a quiet mind. In a still night euerie voice is heard, and when the bodie is quiet, the mind most commonly is quiet also. But Martha is troubled with other affaires, & therfore vnfit to heare the word: as the ground that is surcharged with stones, or ouergrown with weedes and thornes, is vnfit to receiue the seede, or
Mat. 5. 13. yeeld any fruit to him that tilleth it. As often therfore as we come to heare the word of God, wee must not come with distracted minds, we must not troble our selues with
Luke. 8. 14. the cares of this life, which (as our Sauiour said) are thornes to choake the word, and to make it vnfruitfull.

For

For Moſes was vnfit to talke with God, till he had put off his ſhooes, and the blind man vnfit to come to Chriſt, till he had throwne away his cloke: ſo wee muſt thinke our ſelues vnfit to heare the word, and vnapt for euery heauenly exerciſe, till we haue put off our ſhooes, that is, our worldly cogitations and affections, and till wee haue caſt away our cloke, that is, all lets and impediments which might hinder vs from profiting in our profeſsion. *Exod.* 3. *Mar.* 10.

When our mindes are quiet, wee are fit to deale with heauenly matters: therefore the Doctors conferred ſitting in the Temple: and God delighteth to deale with vs when we are moſt priuate: he appeared to Abraham ſitting in the doore of his Tent. The holy Ghoſt came downe vpon the Apoſtles, and filled all the houſe where they were ſitting. The Eunuch ſitting in his chariot, was called and conuerted by Philips preaching. *Gen.* 18. *Acts.* 2. *Acts.* 8.

Marie ſate at Ieſus feete, yet ſate ſhe not ſleeping, as many ſit at the preachers feete, but ſhe ſate at Chriſt his feete, and heard his word: As Paul was brought vp at the feet of Gamaliel, and was perfectly inſtructed in the law of the fathers. *Act.* 22.

Her humilitie is commended, in that ſhe ſate at Ieſus feet, to ſhew that the word is to be heard with all humilitie: her diligence and earneſtnes appeareth, in that ſhee would not depart to helpe her ſiſter, to ſignifie that the hearing of the word muſt be preferred before all worldly buſineſſe.

Her diligence and humilitie ſerueth to condemne our negligence and contempt of Chriſt and his word: we doe not ſit at Chriſt his feete, nay, we rather ſet Chriſt at our feete, when wee are ſo negligent in hearing of his word.

Wee are as ſlowe to come to the Church, as the Rauen was to come to the Arke, and as loth to ſpend any time in the ſeruice of God, as Pharao was loth to let the Iſraelites goe to ſerue the Lord. If a commoditie were to *Gene.* 8. *Exod.* 8. 32.

to be ſeene, whereout ſome profit might ariſe, how carefull would we be to procure it? what paynes would we
2.Sa.15. take to get it? Abſolon was not more deſirous of a kingdome, then the rich men of our time are deſirous of golden gaine. But if it be a matter of coſt or trouble, if they
Luke.8. cannot heare the word preached without ſome hinderance to their worldly buſines, and ſome extraordinary
Mat.13. charge to their purſe, then like the Gadarenes, they are
40. contet to take their leaue of Chriſt and his word, and had rather loſe that heauenly pearle, than they would part frō their worldly pelfe.

Thus in Chriſt we haue the patterne of a good paſtour,
2.Tim. and in Marie, the patterne of a good hearer. Let min-
4.2. iſters learne by his example, to take all occaſiō to preach the word, to be inſtant in ſeaſon and out of ſeaſon, and let
Math.6. Chriſtians learne by her example, firſt to ſeeke the kingdome of God and his righteouſnes, and then to prouide for the things of this life.

While Marie was carefull for the foode of the ſoule, Martha was curious to prouide foode for the body, her greateſt care was to entertaine Chriſt, and to make him good cheere, to teſtifie her thankfull mind vnto him that had done ſo great things for them, he had raiſed her brother Lazarus from death to life, therefore he was worthy to be well entertayned.

1.Ki.17. If Elias deſerued to be well dealt withall at the hand
2.Kin.4. of his hoſteſſe, whoſe ſonne hee had reſtored to life: or Eliſa deſerued ſuch entertainement for her ſonnes reuiuing, then ſurely our Sauiour Chriſt is worthy to be welcome hither, where hee had rayſed Lazarus out of his graue, wherein he had lyen by the ſpace of foure dayes before.

Iohn.11. It was well done therefore of Martha to ſhew her thankfull minde vnto Chriſt, but it was not well done at that time to ſhew her ſelfe thankfull in that maner, it was then time to heare the word, for at that time Chriſt preached

ched the word, it was no time for her to spend that time in other affaires, and to neglect the greatest affaire, the meanes of her owne saluation.

It was not vnlawfull for Martha to labour, no more than it was vnlawful for Peter to sleepe: but when Christ was preaching, it was no time for her to be so busie in seruing, no more than it was time for Peter to sleepe, when Christ willed him so earnestly to watch and pray. When Christ preached out of Simons shippe to the people that stood vpon the shore, it was no time for Peter to play the fisherman. But when Christ had left speaking, and commaunded him to launch into the deepe, then it was time for Peter to let downe the net. Mat. 25. Luke. 5.

There is a time wherein wee ought to labour in our vocation, & a time wherein we ought to heare the word, and as we may not vtterly neglect our lawfull callings to follow sermons, so must we not bestow the sabboth, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appoynted time (saith the wise man) Ec. 3. and euery thing is seemely in his conuenient season: but when things are done preposterously and out of order, there followeth confusion.

Although Martha did not heare Christ, yet did she labour for Christ: many in our daies will neither labour for Christ, nor heare of Christ: but as the Israelites were weary of their iourny in the wildernes, & loathed that heauenly Manna; so these men are weary of euery godly exercise, and are soone cloyed with the word of God. Nu. 21.

The fiue foolish Virgins wasted their oyle to no purpose, and while they went to buy, were excluded the marriage: & these foolish men spend this time of grace vainely and wantonly, as though after this life there were no time of iustice and vengeance to be feared. The day serueth for their pride or profite, the night is spent in sport and pleasure, and no time is left to heare the word. When wee are playing, they are playing: when Mat. 25.

we

we are preaching, they are eating and drinking, like the old world, that ate and dranke, that married wiues, and gaue in marriage, while Noah was preparing the Arke for the sauing of his household. And as Baals priestes wounded themselues to serue their idole, so these men take dangerous courses, & strangely trouble themselues to serue the deuill.

Gene. 6. Heb. 11. 1. King. 18.

Now Martha findeth her selfe agrieued, and begins to enuie her sisters exercise, as Iosephs brethren enuied him for his dreames; and the sonnes of Ishai, that disdained their brother Dauid, for his forwardnes in the combate with Goliah.

Ge. 37. 1. Sa. 17.

These two sisters, that in other things agreed so well together, in this do differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: Martha playeth the plaintife, and accuseth her sister. Marie the defendant answereth by her aduocate, and Christ himselfe that tooke vpon him the office of an aduocate, is become the Iudge, and giueth sentence on Maries side: Martha complayneth of her sisters slothfulnesse, and seemeth after a sort to blame our Sauiour for winking at it, requiring him to see the matter redressed speedily. But Christ first reproueth Marthaes curiositie, and then excuseth, yea, and commendeth Maries care.

In Martha it appeareth how willing wee are to please our selues in our owne conceits, & how ready to conceiue amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If Dauid chasten his soule with fasting, it shall be turned to his reproof. If he put on sackcloth, to testify his contritio, they iest at him, & the drunkards make songs of him. If Iohn Baptist be temperate in his apparrel & diet, they will say, he hath a deuill. If Paul answere discreetly for himselfe, he shall be charged to be mad with ouermuch learning; yea, if our Sauiour Christ himselfe frequent the com-

Psal. 69. Lu. 7. 33 Act. 26. Lu. 7. 34

pany

pany of sinners, to reclaime them from sinne, they will not sticke to call him a friend and companion of Publicans & sinners. Amongst vs, if there be any that bee more forward in religion then the rest, and more diligent to heare the word, as Marie was, there shall not want some or other to censure them at their pleasure, yea, to find fault, and to condemne them for so doing; yet are not the godly to be discouraged herewith, or to desist from their godly exercises: for as the Lord answered for Marie, when she held her peace, so the Lord will defend their cause, and take their part against their aduersaries. The Lord cannot abide to heare his seruants ill spoken of, but is alwaies ready to maintayne their right, and to answere for them. Hee will not suffer Laban to speake an ill word to his seruant Iacob. And if Aaron and Miriam murmure against Moses, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the king of kings wil take their partes, and will not suffer them to sustaine any wrong? Hee is a most sure and trusty friend, that will not abyde his friendes to bee back-bited or ill spoken of, but eyther hee will answere in their defence, or he will finde some meanes to stop their mouthes, and restraine the slaũderous tongues of their enemies, as sometime he stopt Balaams passage, when hee went to curse Gods people, and caused the dumbe beast to speake, and to reprooue the madnes of the Prophet, rather then he would haue his people to be cursed.

Gen. 3. 24. *Nu.* 12. *Nu.* 22. 2. *Pe.* 15.

The repetition of Marthaes name argueth the vehemencie and earnestnes of this admonition. The Lord is fayne to be very earnest and importunate with vs, before he can reclaime vs. So when God spake vnto Abraham, he called him twise by name: Christ called Peter thrice by name, Iohn. 21. to cause him make his three-folde confession, to make amends for his three-fold deniall. And when the Lord spake vnto Samuel, hee called him 4. seuerall times by name, before he answered: for such is the great

Gen. 22

1. *Sa.* 3.

great mercie of God, that he is content to admonith vs often of our dutie, and such is the dulnes and peruersnes of our crooked nature, that we cannot be gayned by the first admonition: but the Lord must call vs often and earnestly, before we will hearken vnto him.

There are two things in this speach of Christ to be obserued. The first is, his modest reprehension of Marthaes immoderate care: the other is, his friendly defence of *Maries choyce*. Though Martha was very carefull to entertaine Christ in the best maner, yet if he perceyue any thing in her worthy reprehension, he will not sticke to tell her of it: hee will not soothe her in her saying, nor smooth her in her owne conceit, for all the trouble and cost that shee bestowes vpon him. If we be often inuited to some mans table, and kindly entertained, it would be vnkindly taken, if we should find fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whom it more specially concerneth, must learne by this example how to behaue themselues when they are inuited to great feasts, namely, to speake their conscience freely when they see a fault. The best requitall that wee can make for our good cheare, is to giue good counsell and wholesome admonitions to them that inuite vs. When Christ dined with the Pharisie, Luke. 11, and was misliked for not washing before dinner, he tooke occasion to reproue their hypocrisie, their outward shew of holynes, which was the sin of the Pharises: and at another time hee noteth them for presing to the chiefe places at banquets, and sheweth what modesty is to be obserued in sitting downe to meate, & what ghestes should be bidden to our table. So should Preachers behaue themselues towards those that inuite them to great feasts, whē they see perhaps some fault or disorder, either in the master of the house, or in some other of the ghests, to say vnto them thus or otherwise as the case requireth:

Luk. 14.

I will warne you of one thing that will doe you good, that you would leaue your vsurie and extortion, your couetousnes and oppression, that you would leaue your swearing and blaspheming the name of God, that you would forbeare to prophane the Lords Sabboth, that you would leaue your pride & excesse in your diet and apparrel, that you would forbeare to speake ill of any behinde their backes, or to beare any malice or hatred to any of your neighbours.

These are the faults which are easie to be espied almost in euery place, and these are the faults which the faithfull minister of Christ Iesus should not leaue vnreproued whersoeuer he commeth. But as Elias told Ahab of his idolatry, though he were his king, and Iohn Baptist told Herode of his adulterie, though he did many things for him, and heard him gladly: so should the preachers reproue the people for their notorious offences, notwithstanding some fauours and curtesies receiued from them. If Christ had cause to find fault with Martha for her too much diligence in his entertaynement, it seemes he was not curious of his dyet, but would haue bin content with simple cates, he was no delicate or dainty ghest, he did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious heart, a constant faith, a willing mind to heare the word, with an earnest care to liue thereafter. These are the things wherein the Lord delighteth: these are the iuncates which he desireth, and which he preferreth before all earthly cheare.

1 King. 18. Mat. 14. Marke. 6. 20.

Thus is Martha reprehended for her curiositie: now let vs see how Marie is excused and commended for her godly care. One thing is necessary (saith Christ:) & what is that one thing? Euen to heare the word preached, which is the power of God to saluation, to euery one that beleeueth. A man may better want all things, then that one needfull thing, and yet we desire al other things, & neglect that one thing, which is so needfull.

This

This one thing hath Marie choſen, and therefore hath choſen the better part. Marthaes part is good, becauſe it prouideth for this preſent life: but Maries part is better, becauſe it leadeth to eternall life. It is good to be occupied about our calling, to get our liuing: but it is better to be occupied in hearing the word, which is able to ſaue our ſoules. As the head and the foote are both needfull in the body, ſo Marie and Martha are both needfull in a Common-wealth: man hath two vocations, the one earthly, by his labour; the other heauenly, by his prayer. There is the actiue life, which conſiſteth in practiſing the affaires of this life, wherein man ſheweth himſelfe to be like himſelfe, and there is the contemplatiue life, which conſiſteth in the meditation of diuine and heauenly things, wherein man ſheweth himſelfe to bee like the Angels: for they which labour in their temporall vocations, doe liue like men, but they which labour in ſpirituall matters, liue like Angels. When they heare the word, God ſpeaketh vnto them: when they pray, they ſpeake vnto God: ſo that there is a continuall conference betweene God and thē, becauſe they are continually exerciſed in hearing and praying.

Gene. 25. 28. Chriſt loued Martha for her hoſpitalitie, as Iſaac loued Eſau for his veniſon. So did he loue Marie for her diligēce in hearing his word, as Rebecca loued Iacob, for harkening to her voyce. A nurce which hath her breſt full of milke, doth loue the child that ſucks it frō her: and Chriſt which hath his breſt full of heauenly milke, is glad when he hath children to ſucke the ſame. Let vs therefore (as the Apoſtle willeth vs, 1. Pet. 2. 12.) laying aſide all malicioufnes, and all guile, and diſſimulation, and enuy, and all euill ſpeaking, as new borne babes, deſire the ſincere milke of the word, that we may grow thereby to be perfect men in Chriſt Ieſus: let vs breathe after the fountaine of the liuing water, which ſpringeth vp vnto eternall life: *Pſ.* 42. 1. and as the fainty Hart deſireth the water brooke

to

to quench his thirſt: and for as much as many things are ſo troubleſome, and one thing is ſo needfull, let vs ſeeke that one needfull thing, the end of al things, euen to feare God and keepe his commaundements, which we learne by hearing the word of God, whereby faith (without the which it is impoſsible to pleaſe God) is begotten and nouriſhed in the hearts of men. *Ec.* 12. 13. *Heb.* 11. 6. *Rom.* 10. 17.

This is that good part which Marie hath choſen, by ſo much better the her ſiſters choice, becauſe it concerneth a better life, and hath the fruition of this preſent life. Marie hath a double portion: ſhe heard the word, and ate of the meate which her ſiſter dreſſed, for godlines hath the promiſe of this life, and of the life to come. As for al other things, whether they be honours, promotions, pleaſures, and what not, they ſerue only for the maintenance of this preſet life, which is ſo ſhort and ſubiect to mutability: but the word of God is the food of the ſoule, the bread of life, that immortall ſeed which bringeth forth fruit vnto eternal life. Let the word of God therfore be precious vnto vs, becauſe it is ſo permanent: for heauen and earth muſt paſſe, but the word of God endureth for euer. If we make choice of any thing beſide, it muſt bee taken from vs, or we ſhall be taken from it: but if we make choyce of this one thing, it ſhall neuer be taken from vs, neither in this world, nor in the world to come. The Lord graunt that we bee not onely hearers, but doers of the word, that it may be truly ſaid of vs, as Chriſt ſaid of his Diſciples, that heard his preaching, Behold my brother, my ſiſter, and mother: or as he anſwered the woman that commended his carnall kindred, *Bleſſed are they that heare the word of God, and keepe the ſame.* *1. Tim.* 4. 8. *1. Pet.* 1. 13 *Luk.* 21. 33. *1. Pet.* 1. 25. *Ia.* 1. 22. *Ma.* 12. 50. *Luk.* 11. 28.

FINIS.

THE FIRST SERMON of Noahs drunkennesse.

Gen. 9. 20. 21.

Noah also began to be a husbandman, and planted a vineyard. And hee dranke of the wine and was drunken, and was vncouered in the middest of his tent.

FIrst, we are to speake of Noah, then of Cham his wicked sonne, and after of Shem and Iapheth his good sonnes: In Noah, first of that which hee did well, and then of his sinne. In Cham, first of his sinne, and then of his curse. In his brethren, first of their reuerence, and then of their blessing.

Now we will speake of the father, and after of his children. *Then* (sayth Moses) *Noah began to bee an husbandman.*

This is the first name which is giuen to Noah after the flood, he is called a husbandman; & the first worke which is mentioned, was the planting of a vineyard: one would thinke when all men were drowned with the flood, and none left aliue to possesse the earth but Noah & his sons, that he should haue found himselfe something else to do,

then to plant vineyards: and that the holy Ghost should haue intituled him King of the world, and not a husbandman of the earth, seeing there be no such men as Noah was, which hath more in his hand, then any King hath in the world, or shall haue to the worldes end: but hereby the holy Ghost would shew, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth Noah after the worke which he did, not after the possessions which hee had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if we should see now a King goe to plough, a noble man to driue the teame, a gentleman keep sheep, he should be scorned for his labour, more then Noah was for his drunkennes: yet when we read how this Monarch of the world thought no scorne to play the husbandman, we consider not his princely calling, nor his ancient yeeres, nor his large possessions to commend his industrie, or modestie, or lowly mind therein. Which may teach vs humility, though wee learne to disdayne husbandry. Of whom wil we learne to be humble, if kings giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet we contemne the example of the kings of the earth, and the example of the King of heauen?

The time was when Adam digged and delued, when Dauid kept sheepe, and all the house of Iacob were called men occupied about cattell: but as they for this were abominable to the Egyptians (as Moses saith in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their worke, which would be chastned themselues, because they worke not.

There was no arte nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe, that may

so

so iustly complayne of her fall without cause, and her despite from them that liue by her, as this painefull science of husbandry; that it is maruell that any man will take the payne for the rest, to bee contemned for his labour, and bee a scorne for the rest, which might hunger and starue, if he did not labour for them more then they doe for themselues. No maruaile then though many in the poore countreys murmure and complayne, that other cannot liue by them, and they cannot liue themselues: but it is maruell if their complaints doe not grow in time to rebellion, and pull others as low as themselues: for why should the greatest payne yeeld the lesse profit? yet this is their case; for if you marke, you shall see, that the husbandman doth bate the price of his fruits so soone as the dearth is past, though he rayseth it a little while the dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeere doth damage him, and a hard yeere doth vantage them. So this paynefull man is faine to liue poorely, fare meanly, goe barely, house homely, rise early, labour daily, sell cheape, and buy deare, that I may truly say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is, Thou shalt get thy liuing in the sweat of thy browes, then this poore sonne of Adam, which picks his crums out of the earth. Therefore he should not be mocked for his labour, which hath vexation inough though all men speake well of him: and in my opinion, if any deserue to be loued for his innocencie, or for his truth, or his payne, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men (but those that feede the soule) as those which feed the body, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruants to prouide foode for you, and after to bring it to your doores: as the beasts

serue them, so they serue you, as though you were another kinde of men. I cannot thinke vpon their miserie, but my thoughts tell mee, that it is a great part of our vnthankefulnesse, that we neuer consider what an easie life and liuing God hath giuen vnto vs, in respect of them.

If the Apostles rule were kept, they which doe not worke, should not eate: but now they which doe not worke, eate most, and the husbandmen which worke, eate not, but are like Bees, which prouide food for other and pinch themselues Let vs consider this, for they had not one law and we another: but the same curse which was denounced vpon Adam, was denounced vpon all his children, That euery man should get his liuing in the sweat of his browes. Although I know there bee diuers workes, and diuers gifts, and diuers callings to worke in: yet alwayes prouided, they which do not work should not eat, for in the sweat of thy browes, that is, in labour and trauell, thou King, and thou Iudge, and thou Prelate, and thou Landlord, and thou Gentleman, shalt get thy liuing, as Adã thy father did, or else thou doest auoid the curse, & a greater curse shall follow, that is, they which will not sweat in earth, shall sweat in hell.

Adam had food as well as thou, and so had Noah, and more then thou, vnlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues, some with their fingers: as nature hath made nothing idle, but that he which is a Magistrate, should doe the worke of a Magistrate: he which is a Iudge, should doe the worke of a Iudge: he which is a Captaine, should do the worke of a Captaine: he which is a minister, should do the worke of a minister: as when Noah was called an husbandman, he did the worke of an husbandman. This contempt of the country, doth threaten danger to the land, as much as any thing else in our dayes,

dayes, vnlesse their burthen bee eased, and their estimation qualified in some part to their paynes. Thinking that you haue not heard of this theame before, seeing the wordes of my text did lye for it, thus much I haue spoken, to put you in mind how easily you liue in respect of thē, and to certifie our minds towards our poore brethren, which iudeed seeme too base in our eies, and are scorned for their labours, as much as we should be for our idlenesse.

Then (saith Moses) *Noah began to be a husbandman.* In that it is here sayd that *Noah began*, it doth not disprooue that hee gaue not himselfe to husbandrie before, but it importeth, that Noah began to set vp husbandrie againe after the flood before any other: so this good man recomforted with the experience of Gods fauour (which had exempted him and his seed out of all the world) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weake then he was; yet hee returned to his labour afresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlynes is alwaies ioyned with the feare of God, that they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Heere note by the way, that none of Noahs sonnes are sayd to begin this worke, but Noah himselfe, the old man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes; and how all the world after should by labour and trauell, till they returne to dust: so the olde man whome age dispenceth withall to take his ease, is more willing to prouide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doth feede the dam when she is olde, because the dam fedde her when shee was young. What a shame is

this to Shem and Iapheth, that is, to vs which are young and strong, that the father should bee called a labourer, when the sonnes stand by? Now the ground was barren because of the floud, and could not bring foorth fruit of it selfe, because of the curse: therefore it pitied Noah to see the desolation and barrennes, and slume vpon the face of the earth, which he had seene so glorious and sweet, & fertile, with all maner of herbs and fruites and flowers before. Therefore he setteth himself to manure it, which wayted for nothing now, but a paynefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before,

By this we may learne to vse all meanes for the obtayning of Gods blessings, and not to lose any thing which we might haue or saue for want of paynes; for that is sinne, as *Salomon* noteth in the 24. of the Prouerbs, when he reprooueth the slouthfull husbandman, because his field brought foorth nettles and thistles in stead of grapes, not because the ground would not beare grapes, but because the slothfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not we further their increase for our selues? As we increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiplie too, or else the fathers should eate the childrens portion, and in time there should bee nothing left for them that come after: this regard Noah seemeth to haue vnto his posteritie, and therefore hee gaue himselfe vnto husbandrie, which is commended in him vnto this day, and shall be recorded of him so long as this booke is read: whereby wee are warned, that hee which hueth onely to himselfe, is not to be remembred of them which liue after: But as Dauid cared how the realme should bee gouerned after his death, as well as he did during his life: so though we die and depart this world, yet we should leaue that exam-

ple,

ple, or those bookes, or those workes, behind vs, which may profit the Church and Commonwealth when wee are dead and buried, as much as we did when we liued among them: Euen as Noah planted a vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that Noah planted the first vineyard, and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse Noah and mitigate his fault; if he did sup too deepe of that cup, the strength and operation whereof was not knowne vnto him nor vnto any man before. But it is not like, that the excellent liquor and wholsome iuice of the Grape did lie hid from the world so many hundreth yeers, and no doubt but there were vines from the beginning, created with other trees: for how could Noah plant a vineyard, vnlesse he had slips of other vines or grapes that grew before, seeing he did not create fruits but plant fruites as we doe? For this is principally to bee noted, that so soone as hee had oportunitie to doe good, hee omitted no time, but presently after the floud was gone, and that the earth began to drie, hee plied it with seedes, and wrought it till he saw the fruites of his labour. By this wee learne, to omit no occasion to doe good, but whensoeuer we may doe good, to count it sinne if we doe it not.

But if we be so exercised, then all our works shal prosper like the vineyard of Noah, because the fruit of the vine doth cheare the countenance and glad the heart of man. Therefore some haue gathered vpon the planting of this vineyard, a signification of gladnesse and thankfulnesse in Noah for his late deliuerance, as the Iewes by their solemne feasts did celebrate the memorial of some great benefit: but I rather iudge, that God would haue vs see in this example, what men did in those dayes, and how wee are degenerare from our parents, that we may prepare against the fire, as Noah prepared against the water.

This

This is worthy to bee noted too, that GOD did not so regard his husbandrie, but that he had an eie to his drunkennesse, and speakes of his fault as well as his vertue; whereby we are warned, that though God blesse vs now while we remember him, yet he will chasten vs so soone as wee forget him: though wee be in a good name now, infamy will rise in an houre: though we be rich at this present, pouerty may come suddenly: though wee be well while we are here, yet wee may fall sicke before night, euen as Noah is praysed in one verse, and dispraysed in another: euen now God commends him for his lowlynesse, and now discommendes him for his drunkennesse: as though he had forgot all his righteousnes so soone as he had sinned, and would call in his praise againe.

This was to shew, that Noah was not saued from the flood because he deserued to be saued, but because God had a fauour vnto him: for he which was not drowned with water, was after drowned with wine. As the Pharises when they had done well, were prowd of it, and lost their reward: so when Noah had done a good worke, he spotted it with sin, and was dispraysed where he was praysed, as though God had repented him that he commended him. Hee planted well, but hee drunke not well: therefore that which was good, did him hurt: then seeing hee was trapped with a good worke, whatsoeuer we doe, wee may remember how easie it is to sin, if wee misse in the matter, or in the maner, or time, or place, or the measure, as Noah did. Hee which planteth the vineyard, is worthy to taste of the grape: but if thou haue found hony (saith Salomon) eate not too much, lest thou surfet. So if thou hast foūd wine, drink not too much, lest thou surfet. A little wine is better then a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomackes sake, lest that happen to thee, which thou shalt heare of this noble Patriarch.

Though

Though hee were neuer so righteous before God and men, though hee escaped the destruction, which lighted vpon all the world, though hee had all the foules of the ayre and beasts of the land at his commaund, though he passed the pilgrimage of man nine hundreth yeeres, yet Noah was but a man: so ancient, so righteous, so mightie, so happy: Noah shewed himselfe but a man; for drinking the wine which himselfe had planted, he was drunken. This was Noahs fault, he was drunken with his own wine, as Lot was defiled with his owne daughters. If Cham his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarce haue spoken of it, because he was a man of no note; but when the father forgat himselfe, and gaue this offence, marke the maner of the holy Ghost, as though he would shew you a wonder: he displayeth Noahs drunkennesse, as Cham displayed his nakednesse: as if he would say, Come and see the strength of man. He which was counted so righteous, hee which beleeued the threatning like Lot when the rest mocked, he to whom all the foules of the aire and the beasts of the earth flocked in couples as they came to Adam, he which was reserued to declare the iudgements of God, and to begin the world againe: Noah the example of sobrietie, the example of moderation, is ouercome with drinke, as if he had neuer bene the man. How easie, how quickly the iust, the wise, the prudent hath lost his sense, his memorie, his reason, as though he had neuer bene the man!

And how hard is it to auoyd sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoyde temptations, then to ouercome temptations: therefore God forbad Balaam, not onely to curse the people as Balak would haue him, but he forbad him to goe with Balaks seruants, knowing that if he went with them and saw the

pompe

pompe of the Court, and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warming himselfe at Cayphas fire, was ouercome by a silly Damsell to doe that which hee neuer thought, euen to forsweare his Lord God: therefore Daniel would not eate of the kings meate, lest he should be tempted to the kings will; shewing vs that there is no way to escape sinne, but to auoide occasion. Therefore Dauid prayeth, *Turne away mine eyes from vanitie*: as though his eyes would draw his heart, as the bait tilleth on the hook. Noah thought to drinke, hee thought not to be drunke: but as he which commeth to the field to sound the trumpet, is slaine as soone as he which commeth to fight: so the same wine distempereth Noah, which hath distempered so many since. Where he thought to take his reward, and taste the fruite of his owne hands, God set an euerlasting blot vpon him, which stickes fast till this day, like a barre in his armes, so long as the name of Noah is spoken of, that we cannot reade of his vertue but wee must reade of his sinne: whereby euerie man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before he reach forth his hand vnto them, that they may comfort and profit vs, with that secret blessing which God hath hid in them: or else euerie thing, the best giftes of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when hee delighted too much in it, which hee might haue drunke as Christ did at his last Supper, and this disgrace had neuer beene written in his storie: but GOD would haue a fearefull example like the pillar of salt, to stand before those beastes, whose onely strife is to make tryall, who can quaffe deepest and shewe all their valiantnesse in wine.

Because there is such warning before vs, now wee haue

haue the drunkard in schooling, I will spend the time that is left, to shew you the deformitie of this sinne. If any heare me which haue bene ouertaken with it, let them not maruell why hee cannot loue his enemies, which loueth such an enemie, as this, which leadeth till he reeleth, duls him till he be a foole, and stealeth away his sense, his witte, his memorie, his health, his credite, his friends: and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* or *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man should be drunke that hath seene a drunkard before, swelling and puffing, and foming, & spuing, and groueling like a beast; for who would bee like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue faulters, his face flames, his hands tremble, his feete reele: how vgly, how monstrous, how lothsome doth he seeme to thee? So lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then doest thou seeme to God? Therefore the first law which *Adam* receiued of God, was abstinence, which if he had kept, hee had kept all vertues beside, but intemperancie lost all. In abstinence the lawe came to *Moses*, and he fasted when he receiued it, to shew that they which receiue the word of God, receiue it soberly. A temperate man seldome sinneth, because the flesh which doth tempt is mortified, lest it should tempt: but when the handmaid is aboue the mistrisse, and a man hath lost the image of GOD, and scarse retayneth the image of man; all his thoughts, and speeches and actions, must needes be sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken, which kept all together: Whē didst thou want discretion to consider? When didst thou want patience to forgiue? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperancie filled her roome? If shame let to sinne, it casteth

casteth out sinne: if feare let to sinne, it casteth out feare: if loue let to sin, it expulseth loue: if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shew of vertue, onely the sinne of drunkennesse is like nothing but sinne: there is no sinne but although it hurt the Soule, it beautifieth the body, or promiseth profit, or pleasure, or glory, or something to his seruants: onely drunkennesse is so impudent, that it deserieth it selfe: so vnthankefull that it maketh no recompence: so noysome that it consumeth the body, which maketh sinners spare, lest they should appeare to be sinners. Euery sinne defileth a man, but drunkennesse maketh him like a beast: euery sinne defaceth a man, but drunkennesse taketh away the image of a man: euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennesse vpbraides a man, while the wine is in the stomacke: and though hee would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe deserieth him, the foole knowes that he is drunke, because his face bewrayeth him, like the leprosie which brast out of the forehead: so worthily hath he lost the opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more maister now then his father: his seruant makes him a foole: his children leade him like a childe, his wife vseth him like a seruant, and although his drunkennesse leaueth him when he hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckens of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, euery man abhorreth him like a beast, as they did *Nabuchadnezzar*: the spirit flyeth from him lest it should grieue it, his friendes

friendes goe away lest he should shame them, and no vertues dare come neere lest he should defile them.

How many things flie out when wine goes in? how is it then that he which loueth himselfe, can be so cruell to himselfe, that he should loue his life, and shorten his life? that he should loue his health, and destroy his health? that he should loue his strength, & weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beauty, and deforme his beauty? The Poets neede faining no more, that men are transformed into beasts, for if they were liuing now, they should see men like beasts: some like Lyons, some like wolues, some like foxes, some like beares, some like swine: who is the beast when the beasts satisfie nature, & man satisfieth appetite? when the beasts keep measure, and man exceeds measure? when the beasts are found labouring, and man found surfetting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger she will set vpon a man and slay him: after, when she comes for thirst vnto the water to drinke, seeing the face in the water like the face of him whom she deuoured, for griefe that she hath killed one like her selfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines hir selfe to death. What wilt thou do then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, and murderest so many vertues and graces in one howre?

As Esau sold his land and liuing for a messe of pottage, so the drunkard selleth his sense, & witte, and memorie, and credit for a cup of wine. Thou hast not murdered thy brother like *Caine*, but thou hast murthered thy selfe like *Iudas* tas the *Rechabites* abstaining from wine, as *Ionadab* bad them, obtained the blessing which God had

appointed

appointed to the Israelites: so let vs take heed, lest they which we account Idolaters, whilest they fast and watch, obtaine the blessing which God hath appointed for vs (get away the blessings) while we sit downe to eate, and rise to play. Therefore, as Christ said, remember *Lots* wife, so I say, remember *Lot*: one houre of drunkennesse did him more hurt, then all his enemies in Sodom: remember *Noah*, one houre of drunkennes discouered that which was hid sixe hundred yeeres. Ten times more might bee said against this vice: but I haue said enough to make you abhorre it, I haue said as much as I would.

Some goe about to accuse *Noah* because hee was an old man, and therefore might soone bee taken cupshot: some because the Wines were hotter in those Countries, then they are with vs; some because of his change of drinkes, which had not woonted himselfe to wine before: some because as most men delight in that which by great labour they haue brought to passe of themselues.

So no maruell though *Noah* had a longing to his owne grapes; following herein the example of a curious Cooke which doth sup and sup his broth, to taste whether it bee well seasoned, that he may mend it if he can, or mend the next: but as the Flie by often dallying with the candle, at last scorcheth her wings with the flame, so taking, he was taken, and at last was drunke: yet this is imputed to him for his fault, that he was drunk, as the punishment which followes dooth witnesse. Such is the prouidence of God, that his mercie might be glorified in all, hee hath concluded all vnder sin, and suffered the best to fal, that no man might trust in his owne strength, and that we seeing their repentance, may learne to rise againe, how grieuous soeuer our sinnes bee. If we haue beene Idolaters, if adulterers, if persecutors, if murmurers, if murtherers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *Dauid*, and *Salomon*, and *Peter*, and *Paul*, and

and *Noah*, haue bin the like; who raigne now in the kingdome of Christ with his Angels, and so may we, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue seene Noah sober, and Noah drunkē, whereby we may see that a man may be drunke with his owne wine, he may surfet with his owne meates, he may lust with his own wife, he may offend with his owne gifts, his owne honour may make him prowd, his owne riches may make him couetous, his owne strength may make him venturous, his owne wit may make him contentious: therefore as the child pluckes out the sting before hee takes the hony: so let euery man, before he receyues the gifts of God, sit downe, and looke what baytes, what snares, what temptations Sathan hath hid in them, and when he hath taken out the sting, then eat the hony, and hee shall vse the blessings of Christ, as Christ did himselfe.

(.˙.)

FINIS.

A godly prayer to be ſaid at *all times.*

Becauſe I haue ſinned, O Lord, and done wickedly in thy ſight, and prouoked thee to anger by my abominable wickedneſſe, making my body, which thou haſt ordayned as a veſſel for thine honour, an inſtrument to moſt deteſtable filthines, O Lord be mercifull vnto me, and pardon me this great wickednes: looke not vpon mee, good Father, with the eies of iuſtice, neither doe thou draw againſt mee the ſword of iudgement, for then how ſhall I that am but duſt, ſtand in thy preſence, when thy wrathfull indignation commeth forth as a whirle-vind, and thy heauie diſpleaſure as a mightie tempeſt, ſeeing the earth trembleth, the depths are diſcouered, and the very heauens are ſhaken when thou art angry? Exerciſe not therefore thy furie againſt me, that am but chaffe before the wind, and as ſtubble againſt a flaming fire: though I haue ſinned grieuouſly in thy ſight, preferring my wicked deſire before thy holy commaundement: eſteeming the pleaſure of a moment before eternall & euerlaſting ioyes: nay, which is worſe, making more account of vileneſſe and vanitie, and extreme folly and madnes, then of the glorie and maieſtie of the moſt excellent, wonderfull, and bleſſed God, nothing dreading his diſpleaſure, whoſe wrath maketh the deuils to quake, & burneth vnquenchable vnto the bottomles pit of hell; whoſe might is ſo great, that by the breath of his noſtrils, he can in the twinckling of an eye deſtroy a thouſand worlds: yet am I bold, proſtrating my ſelfe before the throne of thy maieſtie, heartily to beſeech, and humbly to intreat thee, that thou wilt not deale with me according to my merits, for I haue deſerued that thou ſhouldeſt raine downe fire and brimſtone

from out of heauen vpon me to deuoure me, or to open the earth vnder me, to swallow me vp quicke into hell: but thou art gracious and full of compassion, and rich in mercies, therefore doe men put their trust vnder the shadow of thy wings. I haue none in heauen to flie vnto but thee, nor in earth of whom I may receiue any comfort, but at thy fauourable hands, which are stretched out day and night, to receiue all that by earnest repentance turne to thee, being ready to ease all those that are laden with the burthen of their sinne, and to refresh their distressed consciences. In the multitude of thy mercies I approch vnto thee, O Lord, desiring thee to looke downe from the height of thy sanctuary, vpon me poore and wretched sinner, and to wipe away mine offences, and to blot out my misdeedes: especially, this my vngracious, vncleane, and vngodly acte, that it may not come vp in remembrance with thee, nor be imputed to me for euer, for thy sonnes sake, O Lord, in whom thou art well pleased, in whom thou wast fully satisfied vpon the Crosse for my sinnes: grant mee free pardon and remission of that I haue so foolishly by my exceeding frailty, committed against thee in this shamefull deede. But O thou my vncleane and vnthanketull soule! my vngodly and rebellious heart! what did I sinfull wretch and execrable caitife, so blindly and desperately attempt? How art thou become quite senceleise, that thou wast so ready to anger thy most louing God, and to prouoke thy most mighty iudge, that thou mightest satisfie thy filthy flesh, suborned both by thine & Gods most malicious aduersary, to grieue and vexe the spirit of the Lord, and to damne thy selfe for euer? Hath not God of his singular fauour, made the heauens of old, and placed the Sunne and Moone in them, two glorious lights, with innumerable starres, a wonderfull workemanship for thy vse and benefit? Hath he not lifted vp the cloudes by his strong arme, & heaped treasures of raine, haile, and snowe, to doe thee seruice?

Hath

Hath he not in the midſt of the world, layd the foundations of the earth, that thou mighteſt haue a ſtable habitation, and mighteſt from thence behold euery way thou lookeſt, the wals of his beautifull palace? Hath he not gathered the waters into one place, and made the drie land appeare, & drawn forth by his power a pure ſubſtance of aire between heauen & earth, that fiſhes might multiplie in the ſeas, foules in great abundance flie in the open face of the firmament, tender plants, herbs, flowers, and trees in all varietie, grow and fructifie vpon the ground: yea, creeping things, cattel and beaſts increaſe in infinite number, in paſtures, fields, gardens, orchards, and groues; and all theſe to doe thee pleaſure? Hath hee not further giuen thee ſprings and riuers, gold & ſiluer, pearles and iewels; euen plenty of ſtreames, ſtones and mettal, to furniſh thee with whatſoeuer for profit thou needeſt, or for pleaſure deſireſt? Hath hee not made thee Lord and ruler ouer all his creatures, euen ouer the huge Elephants, the Whale, the ſtrong Lyon, and Vnicorne, and horſe of warre? ouer the ſauage Tigers, Beares, and Woolues? ouer the mighty Eagle, Griffin, Vultur, Oſtrich, & Hauke? Art thou not clad and defended, fed and enriched, cheared and renowmed by theſe his creatures, and that all the parts of thy body, and ſences of the mind, might be partakers of his goodneſſe, and with his ſweetnes refreſhed, comforted and delighted in great meaſure? yea aboue all this, hath hee not breathed into thy body an immortall ſoule, that thou mighteſt remaine with him in glorie for euer? Did he not at the firſt frame thee like vnto himſelfe, that he might therefore loue thee as his ſonne? Did he not caſt into thy ſpirit the beames of his wiſedome, that thou through thy vnderſtanding mighteſt behold him & his glory, and ſtirred vp ſparks of goodnes in thy heart, that thou mighteſt by thy affection imbrace him & his bounty, & be made perfectly bleſſed by his infinite happineſſe, who when Adam thy vngratefull Father, by diſtrufting

him that had faithfully promised, was throwly able to fulfill his will, and resolutely determined exceedingly to aduaunce him, hauing giuen him this whole world in testimony thereof, by discontenting his minde with the excellent estate he was placed in of vnspeakeable loue, vnles he might be as good as God himself, prowdly desiring to make dust the fellowe of him, who was from euerlasting, infinitely ful of wisdome, power, grace, and maiesty, and had done all this at the perswasion of the most trayterous rebel of his right gracious king, and spitefull enemie of his most bountifull master, euen then when this most villanous conspiring with Gods notorious aduersary, had deserued immortall hatred against him, and all that pertayned vnto him: yea thee as yet vnborne, but contayned in him, whose whole masse by this impious disobedience became by iust iudgement a temple of cursed estate for euer, and for euer: thou also thy selfe bringing forth fruite of contempt of his law which is most holy, merciful, and mighty: yet euen then I say, of vnspeakeable pittie and compassion intended, nay promised, nay laboured to deliuer him & thee from that dreadfull vengeance which yee haue purchased by your wicked & vngracious demerits, and to reconcile you base abiects & vile cast-awaies, and yet stubborne & spightfull haters of the great God Iehouah, who when there was no means to be found in heauen, nor seas, nor in the earth, nor vnder the earth, but that he should damne his onely begotten Sonne, the very brightnes of his glorie, who neuer offended him, but was an eternall delight vnto his soule, and reioycing vnto his spirit, that thou mightest bee saued, a grosse lumpe of slime and clay, still vexing him by thy wickednes; yet deliuered his sonne into the full power of Sathan, to put him to a most shamefull death, by the hands of most detestable persons, & did cast him far away out of his fauour, & threw him downe into the bottomles pit of his vnsupportable wrath & indignation, that thou mightest be placed

ced betweene his owne armes in the kingdome of heauē, in all royalty and glory, as his deare and entirely beloued ſonne. Why therefore waſt thou, O my vnholy and vnthankfull nature, ſo ready and prone, ſo violent and headlong to commit things highly diſpleaſāt in his ſight, who in a maner, & as far as it was poſsible, ſlew himſelf for thy ſafety, when he had no creature ſo diſobedient as thee? O thou my inward ſoule & ſpirit of my mind, awake, & ſtand vp to defend thy ſelfe, for thou art beſieged with mighty enemies, the prince of darknes, the rulers of the ayre, the ſpiritual craftines & policies of hell! why ariſeſt thou not, thou ſluggard? thy foes in great number are prepared with many ambuſhments, hauing a huge armie all malicioufly bent, with venimous darts to pearce thorow thy heart: they are entred thy hold at all fiue gates of thy outward fences; yea they haue broken downe thy inward doores, & haue left thee but one window towards heauen to eſcape by, euē by thy praiers, wherto the ſpirit of God wayteth thy ſpeedy cōming: make haſte, O thou heauie with ſleep, or thou art taken by thy cruel enemies, whoſe hands are of iron, & their teeth of ſteele, to grind thy very bones to powder: hearken no longer to that ſtinking harlot, thy wicked appetite, which lying in thy boſome, deſireth nothing but thy vtter deſtructiō, ſhe perſwadeth thee that thou art in no preſent danger, that ſhe may reioyce at thy miſerable end. It may be thou art fed to the ſlaughter, that though thou go on a little way in thy pleaſant path, thou maiſt returne back when thou wilt, & thy little wandring will not greatly be regarded. O thou vnwiſe & ſottiſh of heart! when wilt thou vnderſtand? hath the ſonne of God endured ſuch paine for the ſmalleſt of thy ſins, and makeſt thou ſo light account of ſo grieuous crimes? doth the law thunder curſes, & plagues, & euerlaſting tormēts againſt thy leaſt inordinate motions, and didſt thou not dread to performe ſo ſhameles a practiſe? Knoweſt thou not that the eies of God, & his Angels be-

hold thee doing that thou wouldest be ashamed to doe in the presence of vngodly mē, or vncleane beasts? or doest thou not consider how thou didst grieue the spirit of God, who hath vouchsafed of his infinite mercy, to dwell in thy body to this end, chiefly, that he might mortify thy carnal lusts? Why didst thou thē defile his temple, which he hath sanctified to be a house for himself to dwell in? take heed thou driue not out so worthie a gheſt, by such swinish and fleshly behauiour, who if he once depart, thē shalt thou be a hold for deuils, & legions of dāned spirits, that they may stuffe thee ful of all maner of iniquity, & then at lēgth become pitch and brimstone to maintayne the fire of Gods scorching wrath in thy sinewes, spirits, & inward bowels, drinking out in full measure the dregs of the wine of his rage & fury: and canst thou be so blind & retchlesse, that for the vaine pleasure of sin for a little while, thou wilt cōstraine God to tormēt thee euerlastingly, who it may bee euē at this instant, if thou wilt still try his patience & long sufferāce, will suddenly take thy spirit frō thee, or come in iudgement to recōpence to al sinners by his final sentēce in the burning of the whole world, the stipēd of horrour, shame, confusion, & vtter reprobation, & weigh with thy self, that to approch to God, is the chiefest ioy of his chosen, to behold his glorious coūtenance in the face of his Son, whereas thy sins do separate thee frō him, and make thee afraid to speake to him by prayers, which is thy chiefest & greatest solace in this mortall life: how much more wil thy vngodlines make thee with delay of the last iudgmēt, the speedy & present comming whereof, is a chiefe prop of our sight: and withall, remember how the deuill that roring Lion, laboureth by this impure act, to make thee most filthy and lothsome in the sight of God, and reioyceth to see thy gracious Father, mercifull Sauiour, and comfortable Sanctifier, so abused and withstoode, and angred by thee whome he hath wonderfully made, carefully preserued, & dearly redeemed, and tenderly loued,

ued, that if it may be, thou shouldest by vtter Apostatie dishonor him in the face of the world, who hath aduaunced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not vtterly fall (the consideration where of should make thee more dutifull, & not incourage thee in a sinfull course) yet maist thou by little & little, & by often falling, bring thy self into a better liking, both of the wicked & of wickednes it self, who thou oughtest to hate with a perfit hatred, & then God by iust iudgement cast thee into a sure sleepe, that thy filthines may be seene of men, & thou condemned to the griefe of the righteous, & scorned to the shame of the vngodly, and in the meane season, by prouoking Gods iudgement, be spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of christian communication, of holy indeuours, of assured perswasions of faith, of stedfast waytings through hope, of constant suffering by patience, & hearty reioysings from loue. In the perfit consummation of which things, because al happines consisteth, beware, thou careless wretch, lest sodainely by thy abominable filthines, thou either for a time wholy depriue thy selfe of comfortable feeling of these things, or much diminish thy present graces & blessings receiued of the holy spirit, to the glory of God the father. But why doe I vtter my voice, or striue to make a dead carkas moue? O quicken thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voice of her shepheard, and follow thee whither soeuer thou leadest: nay of thy tender compassion take me vp vpon thy shoulders, & carry me gently into thy fold againe: for theeues haue stolne me away, & haue bound my feete so that I cannot goe, & they watch for me vntill thou art gone, that they may carry me away quicke from thy pastures: O doe thou therefore presently deliuer me, and giue me thy helping hand: O cast thou downe by thy spirit my raging lust, & by thy grace subdue mine vntamed affection. I am weake, O Lord, and vnable to resist the force

of my mighty aduersarie: send thy helpe from aboue, and saue me out of the iawes of the cruell Lyon: thou hast deliuered me out of the mouth of hell; O let not the gates therof any more preuaile against me: let me not any longer be occupied in vngodlines, lest mine enemy triumph ouer me, saying in his malicious heart, There, there, so would I haue it. Let this sin be farre from me, O Lord, lest I should defile my selfe any more with this notorious wickednes: worke therefore in mine heart an vtter detestation of it, that I may euer hereafter keepe my selfe pure & vnspotted for thy kingdome. Thou that art able to make of stones children to Abraham, mollifie I pray thee my stony heart, that all maner of sonne-like affections may be imprinted therein; plucke vp, O good Father, these roots of bitternesse, that no vnfruitfull fruite may come of the tree, which thou by thine owne hand hast planted. I desire, I looke, I call, I cry, for thy assistance, that I may conquer this vnruly motion. O blessed Sauiour that hast graunted so many petitions vpō earth, to thē that were carefull for the body, fulfill, I pray thee, this my desire; not for health, nor strength, nor riches, nor honour, nor for food, nor apparrell, but for thy heauenly grace and inspiration: yea let me lose all those, rather then be left in my sinfull flesh, that I should be ruled any longer thereby. Mortifie, good Father, in me the olde body of sin, & giue vnto me a new body, purged frō these dead workes, to serue the liuing God; renew my spirit dayly, that I may cast away these works of darknes: let it be enough, O mercifull Father, that my weaknes in failing heretofore, hath been made knowne vnto me, lest I should be too proud. Now let thy strength appeare, in putting this mine enemy vnder my feet, that therby I may be bold to put my confidence in thee. Why should my body made by thine hand, & my soule framed according to thy image, be giuen ouer as a pray into the hands of Sathan? Deliuer me, O Lord, from the snares of the hunter, & preserue me from the hand of mine enemie, who lyeth in wait for my spirituall life, & laboreth my euerlasting destructiō: so shall I praise thee for thy great goodnes, & magnifie thy

name for giuing me conqueſt ouer my aduerſary that is too ſtrong for me. To thee I fly for ſuccor till this tempeſt be ouerpaſt, hide me I pray thee vnder thy ſhield & buckler, that none of the fiery darts of Satã take hold on me. Good Lord, for the loue thou beareſt vnto mankind, or thy ſons ſake, who hath taken our nature vpon him, graunt that I may not be tempted aboue my ſtrength, & that in al temptations I may fly vnto thee, as a horne of my ſaluatiõ, yeelding thee moſt humble and harty thanks, for that thou haſt giuen me a deſire to withſtand my ſinfull fleſh; which thy worke I beſeech thee for thy name ſake, to perfect and fully accompliſh.

Matth. 26. 41.

Watch and pray, leſt ye enter into temptation: the ſpirit is willing, but the fleſh weake.

Another zealous Prayer.

ETernall God, almighty, and moſt mercifull: we thy vnworthy ſeruants, proſtrate before thy throne of grace, do yeeld our ſelues body and ſoule vnto thee for all thy benefits, which thou from our birth haſt heaped vpon vs, as though we had alwaies done thy will: although we occupied about vaine things, neuer marked, neuer loued, neuer ſerued, neuer thanked thee ſo hartily for thē, as we eſteeme a mortall friend for the leaſt curteſie. Therefore we come with ſhame and ſorrow to confeſſe our ſinnes, not ſmall, but grieuous: not a few, but infinite; not paſt, but preſent; not ſecret, but preſumptuous; againſt thy expreſſe word & wil: againſt our owne conſcience, knowledge, & liking, if any had done them but our ſelues. O Lord, if thou ſhouldeſt require but the leaſt of them at our handes, Satan would challenge vs for his, and we ſhould neuer ſee thy face againe, nor the Heauens, nor the earth, nor all the goodneſſe which thou haſt prepared for man. What ſhall we do then, but appeale vnto thy mercy, & humbly deſire thy fatherly goodneſſe, to extend that compaſſion towards vs, which thy beloued Sonne our louing Sauiour hath pur-

chaſed, ſo mightily, ſo gratiouſly, & ſo dearly for vs; we beleeue and know, that one drop of his bloud is ſufficient to heale our infirmities, pardō our iniquities, & ſupply our neceſſities, but without thy grace, our light, our ſtrength, our guide, we are able to do nothing but ſin, as woful experiēce hath taught vs too long, & the example of them which are void thereof, whoſe life is nothing elſe but the ſeruice of the world, the fleſh & the deuill. Therefore, good father, as thou in ſpecial fauor haſt appointed vs to ſerue thee, like as thou haſt ordained al other creatures to ſerue vs; ſo may it pleaſe thee to ſend down thy heauēly ſpirit into this earthly māſiō, to illuminate our minds, mollify our hearts, chāge our affections, ſubdue our reaſō, regenerate our wils, & purifie our nature to this duty: ſo ſhal not thy benefits, nor thy chaſtiſements, nor thy word returne voyd, but accompliſh that for which they were ſent, vntill wee be renued to the image of thy Sonne. Good Lord, we beſeech thee, looke downe in the multitude of thy cōpaſſions, vpon thy militāt church, this ſinful realme, thy gracious hādmaid, our dread Soueraigne, her Honorable Councel, the ciuil magiſtrates, the painful miniſters, the two Vniuerſities, the people that ſit in darknes, & all that beare thy croſſe. Gather vs into one communiō of thy truth, & giue vnto euery man, a ſpirit to his calling, that we being mindfull of the account, & that we are called Chriſtians, may firmely reſolue, ſpeedily begin, & continually perſeuer in doing & ſuffering thy holy wil. Good Lord bleſſe and ſanctifie our meeting, that no tēptation hinder me in ſpeaking, nor thē in hearing, but that thy word may be heard & ſpoken as the word of God, which is able to ſaue our ſoules in that day. There is no cauſe, O God moſt iuſt, why thou ſhouldeſt heare ſinners which are diſpleaſed with ſin, but for his ſake which ſuffred for ſin and ſinned not: in whoſe name we lift vp our hearts, hands, and voices vnto thee, praying as he hath taught vs:

Our father which art in heauen, &c.

FINIS.